

October
1890

Chas. W. Hubbard
contains the Steel Engraving and a paper of deep interest
the Q. Cannon.

THE
 CONTRIBUTOR.
A MONTHLY MAGAZINE.



Vol. XI. OCTOBER, 1890. No. 12.

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THE CONTRIBUTOR.

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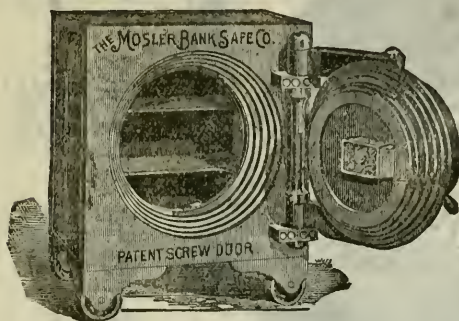
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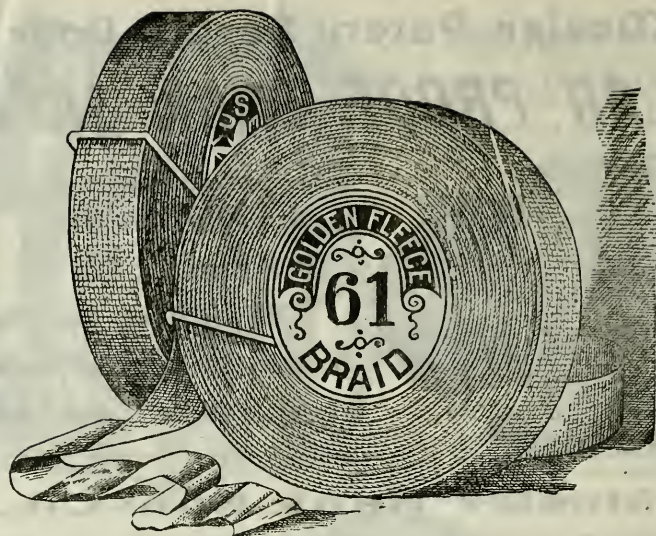
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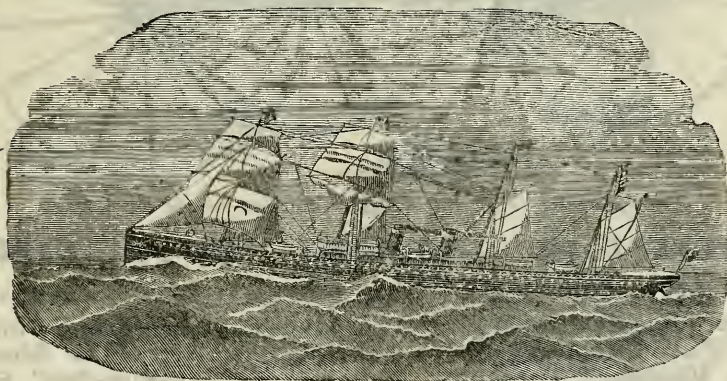
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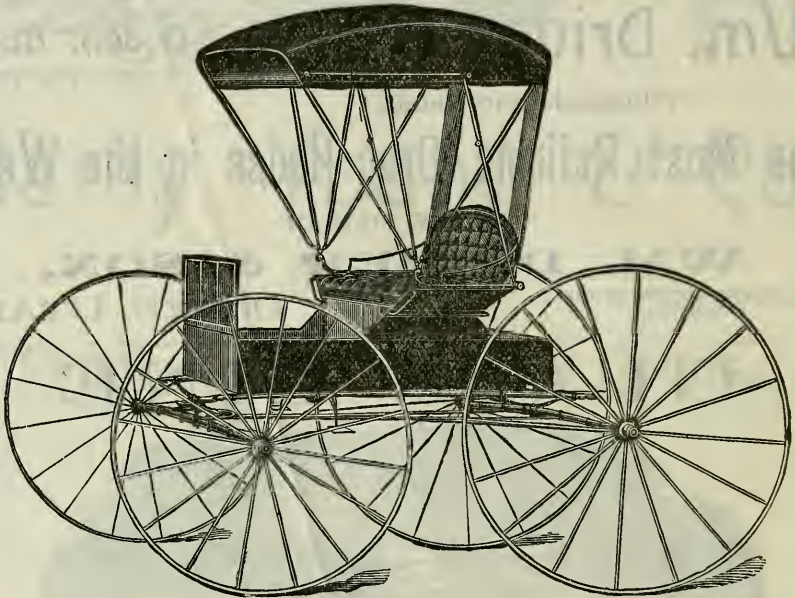
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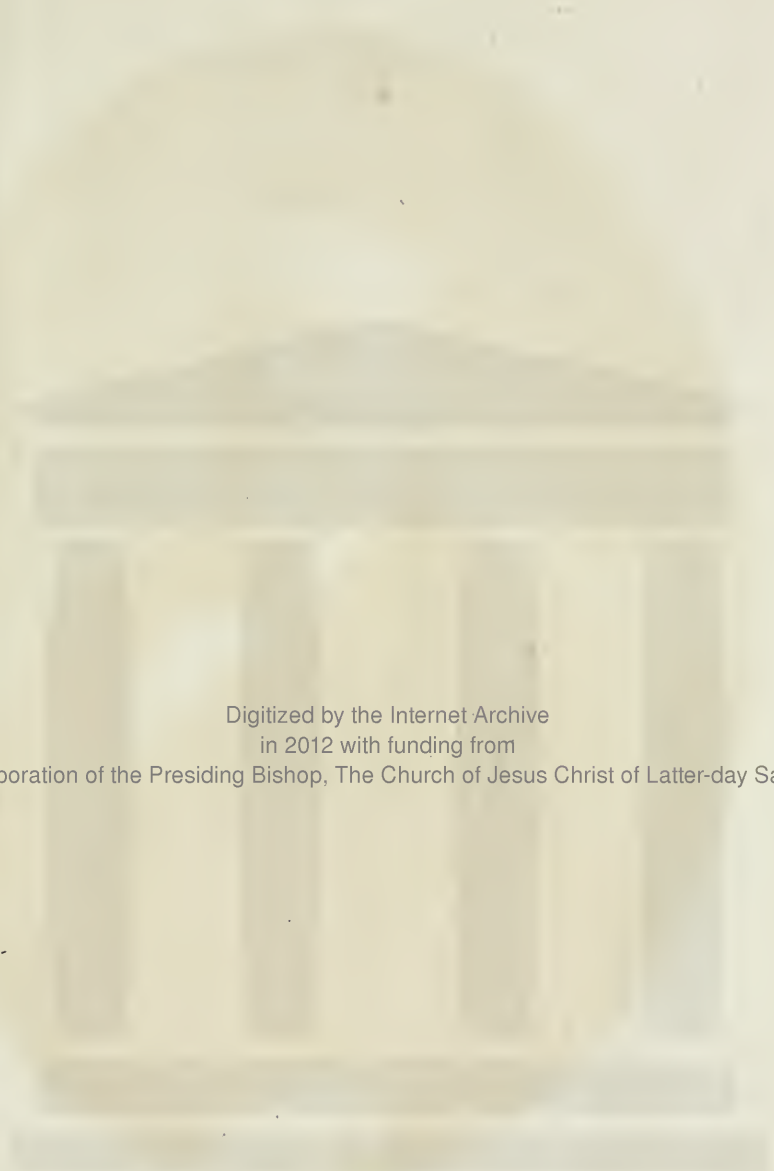
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THE CONTRIBUTOR.

VOL. XI.

OCTOBER, 1890.

NO. 12.

PIONEER WOMEN OF UTAH.

IV.

WITH the exception of a journey to the States, undertaken by Sister Harriet in the spring of 1849, and from which she returned the following summer, the lives of Utah's three pioneer women, after their arrival here in 1847, were passed amid the scenes and surroundings so familiar to the settlers of this inter-mountain region. In fact, their history for that period is confined almost entirely to Salt Lake Valley, in the colonizing and development of which they played parts none the less effective, because comparatively silent and obscure. Neither of them ever held an official position, and it was characteristic of them to shun, rather than court publicity.

The journey of Sister Harriet referred to was performed in company with her husband, her little son, Isaac Perry Decker, and Dr. John M. Bernhisel. The Doctor's destination was Washington, whither he went on political business connected with the affairs of the Provisional Government of the State of Deseret. The Youngs went to Missouri, where they spent the winter of 1849-50, returning to the Valley, as said, in the ensuing summer.

In addition to the ordinary dangers of overland travel in those early days, Sister Harriet and her little son met with a perilous accident while away, which, but for the interposition of Providence, might have resulted fatally to both. It was the spring of 1850, and the Youngs had started on their return to the mountains. They had been stopping with friends in the vicinity of Oregon, upper Missouri, and were about sixty miles from Carters-

ville, where Lorenzo's brother Joseph was then living. In order to assist him to emigrate, Lorenzo had borrowed, for Joseph's use, three hundred dollars, which he desired to convey to him. Being too busy to go himself, he gave his wife permission to execute the errand, and in a carriage drawn by two horses, and accompanied by the lad Perry, only eight years old, she set out for Cartersville. On the way she was obliged to cross a floating bridge, spanning a deep, swift running stream, swollen by the spring floods. A portion of the bridge was submerged, and the water covering it was so roily that the timbers were invisible. As Harriet drove over the submerged portion, one of the forward wheels ran off the bridge, nearly capsizing the vehicle into the furious current. It was a critical moment, but our heroine was equal to it. Keeping firm hold of the lines, and, as usual, preserving her mental equilibrium, she guided the team with such skill that the wheel which had run off regained the bridge, and they reached the shore in safety. Through being misdirected and losing her way, Harriet did not arrive at Cartersville till late, but her welcome at the home of "Uncle Joseph," whose gratitude at receiving means to enable him to rejoin his people knew no bounds, amply compensated her for the exhaustion she there experienced, and for the peril undergone.

Her next adventure was on the plains, while passing through the Pawnee Indian country, on the journey homeward. Her husband was bringing with him from Missouri about five hundred head of

sheep and a few cattle, and had joined his train of fifteen wagons with Brother James Lake's train of fifty. Their company included sixty or seventy men. Near one of the Pawnee villages, a young man of the tribe rode in among Brother Lorenzo's sheep and with the utmost *sang froid* speared one of the lambs, lifted it up, and rode off with it. He was pursued, shot at, and, as the Indians claimed, severely wounded in the leg, by a young Irishman having charge of the sheep. As indemnity, the savages demanded five beeves, which the owner refused, deeming it extortionate, but agreeing to give two. The proffer was rejected, and the Indians returned to their village. At sunrise next morning hundreds of Pawnees, armed and in war paint, rode into the camp, where their chief reiterated the demand for the five beeves. Again Uncle Lorenzo refused, reminding them that the young Indian who was alleged to be wounded, had been the aggressor, and had deserved his fate, and that while for peace-sake he was willing to part with two of his cattle, he was not willing to be robbed, and would not give more. The chief's eyes snapped angrily as this bold answer was interpreted to him, and he looked around significantly upon his assembled warriors, who apparently were only awaiting his signal to help themselves to the sheep and cattle of the company, let who would hinder them at his peril. Lorenzo also looked around; his wife and little stepson were sitting in his wagon, listening to the angry colloquy, and the teams were all ready to start. Taking up his rifle and a large pistol, both well loaded, he turned to the Pawnee chief and said: "I am prepared to defend myself and my property, and all our men are likewise armed and ready. If you or any of your tribe attempt to molest us, or stampede our cattle, I'll kill you that instant." He then gave the order to advance, and the train moved off; all the Indians following. A mile was traversed amid stolid silence, when, all at once, the chief, turning to his band, uttered a peculiar yell, whereupon they

all wheeled about and returned, leaving the intrepid company to pursue their way over the trackless plains and prairies.

With the sheep and cattle which he brought from the states, Harriet's husband stocked a ranch opposite Willow Creek, on the Jordan. Late in the evening of March 1st, 1851, while returning on horseback from his herd, near Jordan Bridge he was shot at and wounded by a sheriff's posse, who mistook him for one of a gang of horse thieves, then infesting the country, for whom they were on the look-out. The mishap occurred as follows: The posse had ordered him to halt, before firing, but supposing them to be only drunken campers.—Uncle Lorenzo has always suspected that liquor had something to do with it—he ignored them and rode on, when a gun was snapped within ten steps of him, and two others discharged; one ball passing through his cap, the other through his left arm, severing the main artery and inflicting a severe wound which bled profusely. Still he would not halt. Urging forward his steed, he left the posse behind, and in due time arrived at the house of Brother Daniel Daniels, where he obtained assistance in time to prevent bleeding to death. Under Sister Harriet's skilful nursing he soon recovered from his wound; but it was a close call.

Soon afterward Brother Lorenzo became the bishop of the Eighteenth Ward of Salt Lake City—the ward in which our three heroines resided. It had previously been presided over by Bishop Newel K. Whitney—also Presiding Bishop of the Church, who had recently died.

Six years elapsed. Ten years had the Saints been in Salt Lake Valley. A decade of hardship, suffering and toil, interspersed with those rare seasons of social enjoyment and spiritual refreshing, for which our people, in the midst of their trials and tribulations, have ever been remarkable. Who that remembers, even vaguely, the good old days of Social Hall theatricals and pic-nic parties, and contrasts the free, whole souled communion of our society then, with the cold

hauteur and stiff formalism now so prevalent, can doubt that our parents and grand-parents, pioneers and colonizers of these once barren but now beautiful and fruitful vales, had pleasures, peace and happiness, amid all their sorrows and privations, which their descendants, in spite of some advantages, know little or nothing of. Ten years of peace, of freedom from persecution; then came the startling news—more terrible than tidings of Indian wars or cricket plagues—that a United States army was on its way to Utah “to exterminate the Mormons,” or drive them from their hard-earned homes and possessions. Indignant, the people flew to arms, and remembering the bloody past, prepared to defend their rights against the aggressions of the ruthless despoiler. While the men poured into Echo Canyon to check the advance of the invading host, the women, no less heroic, packed their household goods, such as might readily be transported in an exodus, and resolutely prepared to apply the torch to the remainder—their houses, orchards and fields—and leave a second Moscow blazing before the eyes of a victorious yet vanquished foe.

It came,—the exodus, but not the expected conflagration. Leaving trusty men to fire the city if the troops attempted to plunder their homes, the Saints, numbering from twenty to thirty thousand souls, in the spring of 1858, abandoned Salt Lake Valley and moved southward, most of them to Utah Valley, where they remained until the “war” was over. Sisters Harriet, Clara and Ellen were with their husbands and their families in “The Move,” and returned to Salt Lake the same summer. They found their property unmolested, the troops having merely marched through the deserted city, and crossing the Jordan, camped in Cedar Valley, opposite Lehi, where arose Camp Floyd.

With the advent of soldiers and camp followers, and the subsequent influx of Gentile civilization and its concomitants, came the social ills, riots and turmoils so common to the western frontier, though to a far less extent, owing to the peaceable character of the vast majority of our

population, than in many other places in the surrounding region. The time was now past when doors could be left unlocked, night or day, with perfect security; when houses were never burglarized; when private property, even in the street, was seldom, if ever, stolen; when the saloon, the gaming house and the brothel were unknown, and when women, without escorts, might walk from one end of the Territory to the other, without insult or molestation. The lives of the Mormon leaders were continually being threatened, and were more than once attempted, and the residence of President Young was guarded by night and day.

One evening his wife Clara, sitting alone in her apartments at the Lion House,—all the rest of the family being away, or in rooms remote from her's—was aroused from reverie by a knock at her door, opening into the long hall extending through the building. “Come in,” said she, without lifting her eyes from the work engaging her hands. The door swung open, and in walked—what? For a moment she scarcely knew, so shocked was she by the appearance of the being who met her gaze; a man, tall, fierce-looking, his eyes glittering like stars, his hair unkempt, his apparel torn and his face bloody, who, closing the door behind him and placing his back against it, asked to see the President.

Clara, naturally enough, was alarmed, but mastering her feelings and betraying no sign of fear, she quietly informed him that the President was not in.

“Where is he?” demanded the maniac—for maniac the man was.

“I think he went out with Brother so-and-so—naming one of the brethren habitually upon the premises—“but I’ll see if I can find him for you. This way, if you please,” and taking the light she led the way through the long intersecting halls to the office between the Lion and Bee Hive houses, where she knew a guard should be stationed; the madman meekly following, completely quelled by her cool and self-possessed manner. Reaching the door of a room adjoining the front office, she said to him: “There, if you’ll step in and wait a few moments,

I'll enquire if he's here." He did as she suggested, when she closed the door and hastened to inform the guard. Returning with him to the room where she had left the strange intruder, they found that the bird had flown. A thorough search of the premises failed to discover him, and finally Clara, greatly relieved by the thought that he had decamped, returned to her apartments. She had scarcely reseated herself when there came another knock at her door. "Come in," said she, thinking it was the guard this time, when, to her horror, in walked the madman again, the hideous grin on his countenance—gory from a wound he had received in falling, or in running against some object in the dark—showing how much he admired his own cunning by which he had eluded pursuit. Before he could speak, however, or attack her, if such was his intent, the guard, who had been watching for him, suddenly entered, and the dangerous visitor was secured and taken away. It was but one of several such attempts to assault the President, undertaken by maniacs and others, but like this they all proved abortive; Brigham Young, unlike the martyrs, Joseph and Hyrum, not being destined to die by the hand of an assassin.

The year 1868 arrived. On the 22d day of June, died President Heber C. Kimball, the husband of Sister Ellen. The year following his demise, she removed, with many others of his family, to Meadowville, in Bear Lake Valley, where she resided with her children for about two years. She still owned property in Salt Lake, and had friends here whom she several times visited from her home in the north. In the summer or fall of 1871, she returned for the last time to plant her feet upon the soil of the valley, which she had been one of the first to enter, nearly a quarter of a century before. She came to consult a physician regarding an affection of a dropsical nature that was troubling her. Obtaining temporary relief, she engaged in house-cleaning, but suffering a relapse, repaired to the home of her brother, Sondra Sanders, in South Cottonwood. There, on the 22d of November, Ellen Sanders Kimball breathed

her last. Her remains, after the funeral services, which were attended by a host of relatives and friends, were laid to rest in the Kimball cemetery, beside those of her illustrious husband. Her name appears, with others of his wives, deceased, upon the handsome monument erected there by the Kimball family, in memory of their honored dead.

The same year—1871—witnessed the departure from this mortal sphere of another of the distinguished triad, whose history forms the subject of these pages. Harriet Page Wheeler Young, wife of Bishop Lorenzo D. Young, expired at her home in this city on the 22nd of December, precisely one month from the date of Ellen Kimball's demise.

Her death was superinduced by a complication of disorders; but old age was coming on—she was in her sixty-ninth year—and doubtless it was the general breaking down of a system, naturally delicate, under the manifold cares and labors of well-nigh three score and ten eventful years. Her funeral, which was largely attended, was held at the old homestead on City Creek, and her sacred dust was deposited in her husband's burial lot in the city cemetery.

Sister Harriet was the mother of eight children, all of whom have been named in the course of this narrative. Ellen Kimball's offspring, five in number, were as follows: Samuel, who died in infancy; Joseph S. and Augusta, twins, who passed their childhood, but died before reaching maturity; Jedediah and Rosalia, a son and daughter still living, the former in Meadowville, the latter in Salt Lake City.

Clara Decker Young survived her two companions a little over seventeen years. During that period she witnessed the death of her husband, Zion's beloved chieftain, who fell asleep on the twenty-ninth of August, 1877. The closing years of her own life were passed amid the quietude and seclusion of her own home, just north of the Social Hall, whither she removed, from the Lion House, some time prior to her husband's death. Five children, two sons and three daughters, had blessed her union with

Brigham Young. The boys, Jedediah G. and Albert J., both died very young; but her daughters, Nettie, Nabbie and Talula, remained to comfort her declining years, and smooth her pillow at the hour of final parting. Besides these, Clara reared to maturity the two children of her sister wife, Margaret Alley Young, who died five days after the birth of her son Mahonri M.—since deceased—and when her daughter Eva, still living, was less than three years old. These motherless little ones were as dear to Sister Clara as her own offspring, and they repaid her with filial affection equally tender and sincere.

Aunt Clara received her summons to rejoin her husband, her children, her mother, and the many dear ones gone before, on the fifth day of January, 1889. Her ailment was heart failure,—that heart which for sixty years had throbbed with love for humanity, and had never failed. She had suffered for a week, before her fond relatives suspected, or she herself would admit, that her case was serious; and almost to the very last, when blissful unconsciousness came, some hours before dissolution, to relieve her suffering, with

characteristic courage, she insisted that she was not dangerously ill. She breathed her last at about four o'clock in the afternoon.

The funeral took place two days later, at her residence, in the presence of many of her kindred and friends. Elder Le Grand Young directed the services and remarks were made by President D. H. Wells, President Seymour B. Young and Bishop O. F. Whitney. All that was mortal of Sister Clara was then tenderly laid to rest in the city cemetery, to await the resurrection with him whom on earth she had honored, as only a faithful wife can honor the husband of her choice, and at whose side she will reign, a glorified queen, over realms celestial and eternal.

So lived and labored and died Utah's three pioneer women; the heroines of a narrative necessarily incomplete — as much owing to their innate modesty as to any other cause, a modesty which failed to record even the most notable events of their lives—but a story which, though largely traditional, may be depended upon as none the less faithful and true.

O. F. Whitney.

MORONI.

A SKETCH OF THE NEPHITE REPUBLIC.

XI.

HAVING sent re-inforcements to Helaman and to Lehi and Teancum, the next care of Moroni and Pahoran was to provide for the protection of the government at the capital—Zarahemla. For this purpose they left a garrison of faithful troops in possession of the city; and then raising another large body of men they made for the city of Nephihah, a stronghold then in the hands of the Lamanites. It will be remembered by the reader perhaps that Nephihah was on the eastern seashore of the Nephite country, north of the city Moroni; and was the city that fell into the hands of the Lamanites just prior to Moroni's setting out for Zarahemla, to quell the insurrection of the kingmen.

Enroute for Nephihah, the army of

Moroni and the chief judge encountered a strong force of Lamanites which they immediately attacked and captured; but not before many of the Lamanites were slain. The number captured was four thousand, and these Moroni put under a covenant of peace and then sent them to dwell with the people of Ammon, in Jershon. He continued his march eastward and soon encamped on the plains before the city of Nephihah.

He did all he could to provoke the Lamanites to an encounter on the plain outside the city walls; but his wily foe knowing the strength and courage of the Nephites, and knowing also that the Lamanites were rarely successful against them in battle, unless they could overwhelm them with superior numbers, discreetly kept within the city walls, Moroni

seeing that open conflict was not to be expected, and that to storm the walls of the city would expose his army to great danger, resolved to take the city if possible, by stratagem.

For this purpose, when darkness concealed his movements from the enemy, Moroni approached the city, and finding all silent on the west side, mounted the wall. It must be apparent to the reader by this time that one great blunder which the Lamanites repeatedly committed was that they felt altogether too secure when once behind the walls of a city. A too complete sense of security is always a source of danger to mortals. It is an old tale; experience has often proved it true. The Babylonian monarch enclosed within the mighty walls of his great city laughed to scorn the Persian hosts besieging it. He took no precaution to watch the movements of his enemy. He trusted alone in the height and thickness of his walls; in the strength of his towers and battlements—poor substitutes for vigilance, be they ever so high or thick or strong!—but in the moment of his fullest sense of security—when he not only defied the powers of earth, but insulted those of heaven also—in that moment came the handwriting on the wall of his palace, declaring the downfall of his dynasty; and the same night the Persians having entered the city by the bed of the river, beat down the doors of his palace and put him to death.

And so the Jews, feeling secure within the walls of their ancient city, in an evil hour they revolted from Rome, and thought it impossible that the youthful Titus should capture the holy city—their sense of security was only the prelude to their destruction. And the Romans learning no lesson by the fall of either Babylon or Jerusalem, committed the same fatal error. Whatever might befall the provinces, Rome would stand. Rome was “immortal.” The majesty of her name alone would be sufficient to keep the barbarian hosts at bay! There is safety in Rome! Nor were the Romans awakened from their false sense of security until Alaric with his host of barbarians was beating down the gates of

the imperial city! Thus age after age, nations like individuals, repeat the errors of their predecessors. But return we to the error of the Lamanites.

It was a new mode of warfare to them—this fighting behind walls. The idea of fortifying cities was new even to the Nephites. Moroni had introduced it; and so successful had it proven with the Nephites, that when the Lamanites came in possession of some of these walled cities, they trusted altogether in the fortifications and failed to man the walls with guards. Hence, it occurred that when Moroni mounted the west wall of Nephihah he found no one to challenge his presence; and from his vantage ground he discovered that the army occupying the city was encamped under the east wall by the entrance, wrapped in slumber. A plan of action was instantly formed in his mind. Leaping from the wall, he returned to his own encampment, aroused his army, and sent around the word for the men to improvise ladders and ropes. Thus equipped, the west wall was approached and quietly scaled. All night the work went on; and when the morning light broke through the mists of night, it revealed to the awakening Lamanites the presence of Moroni's army within their walls, drawn up in battle array. A panic of fear followed. The main entrance was thrown open and the Lamanites made a desperate effort to escape. But Moroni seeing his advantage, promptly availed himself of it and attacked his panic stricken foe. It was a brief struggle—if struggle indeed it could be called; for the enemy attempted no resistance; and was soon captured, except a few who fled southward to the city of Moroni.

This victory threw upon the hands of Moroni a large number of prisoners. All through this protracted war the Nephites were perplexed to know what to do with the prisoners they captured; and not until now did anything like a satisfactory solution to the problem present itself. The Lamanites by coming in contact with their brethren, the Nephites, doubtless learned that much which had been said about Nephite bondage—Nephite usurpation of government—

Nephite priestcraft, etc., etc., was mythical falsehood made use of by their ambitious leaders to prejudice them against their brethren, to fill them with hatred and make war possible. The people of Ammon, who had lived in the Nephite possessions and under their protection, was a complete refutation of the slanders uttered against the Nephite people. The people of Ammon were free—they partook of all the blessings that the government vouchsafed to its founders, not the least of which was security of person and property and liberty, with a right to pursue happiness in whatever condition they conceived it to exist, so long as they trespassed not upon the rights and liberties of others. It was doubtless these facts which had forced themselves upon the observation of the Lamanites during this war, that made the prisoners, which had been taken, willing—nay, even anxious, to enter into a covenant of peace and join the people of Ammon; among whom they learned the arts of industry, and from pursuing a wild and aimless life, became shepherds and tillers of the soil.

Moroni, having captured Nephiah, followed up his advantage by attacking other cities which had fallen into the hands of the Lamanites. He swept everything before him; the enemy vacated city after city at his approach, until the whole line of cities along the eastern borders of the Republic was again in the hands of the Nephites. The situation for the Lamanites was becoming desperate. Moroni was driving them like sheep in the direction of Bountiful, where the army of Lehi and Teancum was stationed, and there was a prospect of all their forces either being captured or destroyed. But when the advanced crowds that were fleeing from the successful army of Moroni were suddenly confronted by the army of Lehi and Teancum, they fled eastward to the sea-shore, and following it closely they passed Moroni's forces and made their way to the city of Moroni. Here they joined those who had escaped from Moroni at Nephiah, and Ammomon their king took command of the united forces and prepared for a final struggle.

They were not allowed any great length of time for preparation; for Moroni, uniting his army with that of his lieutenants followed close upon the heels of the fugitives; and took position on the south and east of the city of Moroni. On the very night that the Nephite Army invested the doomed city, Teancum, whom no danger daunted, and whom no fatigue exhausted, resolved once more to enter the enemy's encampment, and if possible take the life of Ammomon. Ammomon it was who had continued the war after the death of his brother Amalickiah; his strength of character and genius for war had held the Lamanites together, and Teancum doubtless reasoned that if this man was removed the war would collapse and the lives of many thousands, both of friends and foes be saved.

Quietly scaling the walls of the city he went from tent to tent until at last he found Ammomon, and at once drove a javelin through his body, near the heart. But before he could get clear of the encampment the fatally wounded king aroused his servants who pursued the daring Nephite and slew him. There fell a valiant man; a skilful soldier; a faithful friend; one who had passed through many sore afflictions, but in the midst of it all had been true in his devotions to his country, to liberty, and at last perished while seeking to terminate, in what seemed to him the shortest possible way, a long and grievous war.

The day following, the Nephites made an assault upon the enemy within the city, and drove them from it. They fled to the wilderness and thence to their own lands, glad to escape from a land where they had suffered so much and gained so little. The war they had waged against the Nephites had been a most unjust one; prompted by selfish, wicked ambition, which over-leaped itself, and made possible by the spirit of jealous hatred that rankled in the hearts of the Lamanites, and which was born of ignorance and falsehood. The whole force of the Lamanites had been marshalled into the conflict; in overwhelming numbers they had been hurled upon the young republic; it proved to be a rock to them

on which they went to pieces ; for the remnants of their once splendid army returned to their lands dispirited and humiliated. Thus may it ever be in all lands and in all ages when liberty is assailed by her foes , or when the lust for power and dominion prompts ungodly men to acts of treason.

After the departure of the Lamanites from the lands they had invaded, Moroni, cautious even when the troubled waves of war had spent all their force, fortified the cities most exposed to the enemy and then returned to his home in Zarahemla. No foe threatening his country, and the cause of liberty everywhere triumphant, he gladly sheathed his sword and doubtless hoped as others have done:

To husband out life's taper at the close,

And keep the flame from wasting by repose.

But if peace brought repose to our veteran soldier, it brought none to others. The war which had been waged with such unrelenting fury for twelve years (with an interval of four years of partial peace, while Amalickiah was gathering his Lamanite forces for the last struggle) had left the country in a demoralized state. The effects of war even with the victor seldom fall short of disaster. It familiarizes the communities with deeds of violence, and begets a disregard of human life ; desperate men take advantage of the general license of the times and commit robberies and murders almost with impunity ; and all the flood-gates and sluices of iniquity are thrown open and the filthy stream meanders through all classes of society, corrupting and corroding the very life's blood of a nation. Though the Nephites during these years of the republic, through which the war continued, were comparatively a good people, such was the effect of this war upon them. Nevertheless there were those among them, as there is in nearly all communities, that even the license of war-times did not corrupt, but on the contrary the very vices that were displayed in all their disgusting depravity, sickened their souls and made them cling the closer to virtue and righteousness. The salt of the nation were these. And as the Nephite historian has it—"For

the righteous sake, yea, because of the prayers of the righteous, they were spared."

The war over, Helaman and his brethren who held the priesthood found much to do in preaching the gospel and setting in order the churches which had become badly disorganized. A great reformation followed their labors ; the people everywhere repented of their sins and sought the favor of that God who had preserved the republic. While Helaman and his brethren who held the priesthood were engaged in this work, Pahoran and others were setting in order the state, so that in a short time society was protected again by law, and things had settled down to normal conditions. Thus five years passed away and peace had won victories no less renowned than those of war.

In the thirty-fifth year of the republic, Helaman, the priest-patriot and warrior died ; and in the year following, Moroni, the defender—the sword of the republic—died also. It is likely that he was but forty-three years old when he died, though that is uncertain. He is introduced to us at the opening of the war which broke out in the eighteenth year of the republic, and speaking of him at that time the Nephite historian says: "And he was only twenty and five years old when he was appointed chief captain over the armies of the Nephites." But whether he had just been appointed commander-in-chief in that eighteenth year of the republic or had held the position several years one may not determine. If he took the chief command of the army in the eighteenth year of the republic then he was forty-three when he died ; but if he had held the position for several years before the beginning of the war above mentioned then he was older than that. Let that matter be as it may, however, one thing we may be quite certain of, that is, he died when he was comparatively a young man.

Having arrived at that point of our work where it may reasonably be expected that something more especially shall be said of the man who has been the principal figure in this sketch, I can

but regret the disappointment that I must here inflict upon the readers who have had the patience to follow me thus far in these papers. The fact is, no material exists which would justify me in any attempt at detail in speaking of the life and character of this remarkable man. Nothing is known of his birth, parentage, education, or early life. Nothing is said of his personal appearance; and hence we must leave it to the reader's fancy to furnish him a picture of our hero; venturing only to suggest that, however irregular of feature, diminutive or imperfect of stature they may conjecture him to have been, the nobility of his mind and the evident purity of his life must have stamped his physical organism with a nobility of bearing that would be known and recognized of all men.

I can not claim for Moroni that he was a sage, a statesman, a prophet and a great general. But that he was the last of these none can doubt who have followed the outline of his career sketched in these papers. He had a genius, though no love for war. It may be said of him as it is of our own Washington: "His country called him to the field; liberty unsheathed his sword, necessity stained, victory returned it." Aside from his unquestionable ability as a soldier, strict honesty of purpose, absolute sincerity, a high sense of honor, a noble boldness, a passionate love of country and liberty, coupled with unfeigned faith in God, mark the outline of his character.

Of the Republic, after the death of Moroni, I have but little to say. The year following that event was remarkable for the inauguration of that great tide of emigration into North America—the land called "Desolation" by the Nephites, because of the destruction of the former inhabitants of it, (the Jaredites,) and the scarcity of timber in it—which resulted in filling it with cities, towns, villages, synagogues, temples and homes, "insomuch," to use the quaint language of the Book of Mormon, "that they began to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east."

Wherever the Nephites went they carried with them their political as well as their religious institutions; so that the growth of the Republic was co-extensive with the spread of the people. It continued, too, to be the palladium of the rights and liberties of the people: It is true new foes arose to assail it; but new patriots arose to defend, and for many years its integrity was preserved. Never again was it threatened from without by such formidable, numerous or determined foes, as those who sought its overthrow throughout the period of which I have written. Its new dangers—those which finally worked its destruction—came from within. They consisted of secret societies, built up to gain power, and the general wickedness of the people. So hopelessly wicked did they become, that eighty-nine years after the death of Moroni, even while the Son of God hung upon the cross and also while his body laid in the sepulchre, the judgments of God swept over the land, the whole face of it was broken up, many cities were consumed by fire, others were overwhelmed by tidal waves, and still others were swallowed up in the depths of the earth. Darkness, earthquakes, tempest, and cyclones spread desolation throughout the land, and only the more righteous portion of the people were saved, and these numbered but few. These few were favored with a personal visit from the Messiah, after his resurrection, who taught them His Gospel and established His Church among them.

After that visit of the Messiah, no trace may be found in the Book of Mormon of the Nephite Republic. Ecclesiastical form of government took its place, and for at least two centuries, the people were happy and prosperous under it. But again turning to wickedness, destruction again overtook both them and their government; and as the republic was swept down by the awful judgments of God and ended in darkness and ruin, because of the wickedness of the people, so, for the same cause, the theocracy ended in anarchy and barbarism.

The fate of the Nephite Republic is a warning to all free governments. It was

organized that the people might be free; that upon them might rest the responsibility of whatever of wickedness should arise among the people; that is the responsibility which ever accompanies freedom; and if it be not faithfully discharged, the judgment that follows is awful in its consequences. The fate of the Nephite

Republic emphasizes the fact that the people of a republic—a free people—must be a righteous people, or the days of their prosperity are numbered; it makes to stand out in bold relief that truth uttered by one of old: "Righteousness exalteth a nation, but sin is a reproach to any people;" *B. H. Roberts.*

A HAIR—A FEATHER.

HAIR.

THE bodies of nearly all vertebrates, or back-boned animals, and those of many lower forms are covered with some outgrowth or modification of the skin, in the shape of hair, wool, scales, or feathers. Even the human body is so invested, hair of small growth being naturally present on all parts, with the possible exceptions of the palms and the soles. Let us briefly consider the structure and growth of a hair.

That the hair is an attachment of the skin, a part of the skin in fact, will be seen from an examination of a section of

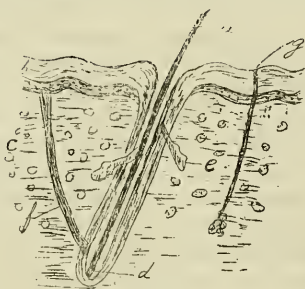


Fig. 1.

skin cut in a direction perpendicular to the surface. Figure 1 shows such a section from the human body. The skin consists of two well defined layers, an upper one (*b*) known as false skin, scarf skin, cuticle, or epidermis, and a deeper portion *c* called true skin, cutis, or dermis. Between these two is a line of colored matter—the pigment layer of the skin, and the varying tints of this constitute the physical cause of the differences in complexion between the blonde and the brunette, the fair Caucasian and the darker tribes. A hair is shown at *a*; it is

seen to be set in a pocket or *follicle* of the skin, resulting from a depression of the cutis into which the cuticle dips. At the bottom of the follicle, a tiny papilla is shown, this is really the root of the hair; therein the hair begins its growth; from it the hair is nourished, if the papilla be destroyed the hair will surely die, no treatment however extreme, with stimulants, tonics, or professed hair restorers will effect its renewal. A tiny muscle *f* is shown attached to the follicle wall; such muscular fibres may become contracted under the influence of cold or excessive fright, and may thus draw the hair "on end." Small oil glands *e* open upon the inside of the hair pocket, so that each hair is well annointed as it issues from the skin. At *g* a perspiratory or sweat tube opens upon the surface of the skin, the duct leads downward into the cutis and there ends being coiled upon itself in the form of a tiny knot.

The free portion of the hair shaft, will in most instances, if uninjured, be found dwindle to a point; figure 2 is

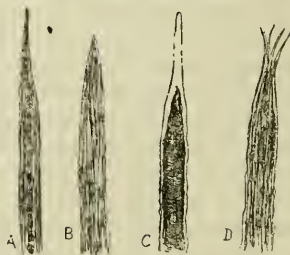


Fig. 2.

sketch of four such specimens of uncut hair, properly magnified. A is from the squirrel, showing a very finely tapering form; B shows the end of a hair from

that composite creature, the curious duck bill of Australia; C is a sketch of a hair from the Canadian caribou; D was taken from the tail of a seal and shows a split termination, probably the result of slight injury.

A careful examination of hair from different animals will reveal many variations in form and structure. though most mammalian hairs are shown by the microscope to consist of two essential parts, an outer *cortical* substance—situated as a sheath about the inner part or *medullary* material. In figure 3, a human hair is seen as it appears under a magnifying power of about 200 diameters. The cortex and the medulla are discernible in the

longitudinal view, as also in the transverse section of the same hair shown below. The outer fibres, those of the cortical layer, overlap one another, something as do scales on fish, in consequence of which the surface of the hair is not perfectly smooth. The direction of these projecting plates may be learned by drawing a hair from base to point between the fingers, no obstruction is felt; but an attempt to draw from the point toward the base will result in a feeling of roughness, and considerable hindrance.



Fig. 3.

The coloring matter of the hair is distributed among the fibres, and upon its presence depends the prevailing tint. In advanced age, and under certain extreme conditions of ill health, this pigment is not secreted, the spaces between the fibres are then filled with air, and in consequence the hair becomes white, just as water, even dark-colored water, may be beaten into light foam by entangling air between the liquid particles. In figure 4 is sketched a white hair from a hoary human head. The lines making the overlapping of the cortical scales are very plain; the narrow cells are contracted to mere dots along the centre. Such is the natural condition



Fig. 4.

of living hair devoid of pigment. All the loudly advertized hair dyes depend for their coloring power on a staining process, brought about by chemical action; the ingredients of such preparations are in every case poisonous, the commonest constituents being compounds of lead and of silver.

On some human subjects the hairs are much flatter than the usual occurrence; such a hair shows a tendency to curl, perhaps for the same cause that a thin shaving made by a carpenter's plane, becomes twisted more readily than a thicker strip.

Many interesting facts regarding the structure and properties of human hair have been found. It has been estimated that a thin head of hair contains about one hundred thousand separate hairs; while a thickly covered pate has probably not less than one hundred and thirty-four thousand hairs. The human hair is slightly elastic, and of surprising strength. A single hair from the head of an eight years old boy was made to support a weight of seven thousand eight hundred



Fig. 6.

and twelve grains. Some of the many great uses of the hair on the human body are readily observed. The hair upon head and face serves to protect those sensitive parts against ill effects from changes and extremes of temperature; the eyebrows prevent the perspiration from the forehead entering the eyes; the lashes serve as curtains to keep dust from the orbs of sight; the stiff bristles in nostrils and ears guard these orifices against the entrance of dust and the intrusions of troublesome insects.

For purposes of comparison we should now examine a few hairs from animals. Here (figure 5) is a highly magnified sketch of a hair from a black bear. The medullary substance is gathered with the pigment into irregular masses, giving to



Fig. 5.

the hair a very odd appearance. It is a hair of a coarse kind, and the projecting scales are clearly seen upon the sides.

Figure 6 shows two hairs, one coarse the other fine, taken from a mountain squirrel. In these specimens, especially in the smaller hair, the cortex appears as a tube crossed by walls or blocks of the central pith. The distinction between cortical and medullary substance is readily seen.

Sketch 7 is from one of the most beautiful of mammalian hairs, that of the Siberian sable, from whose coveted skin are made the finest and costliest of ermine. In this hair, the outer layer is more than usually rough-

ened, the imbricated fibres become very plain; but the most striking feature is connected with the medullary tissue, which is gathered in large globular or spheroidal cells, fairly uniform in size and distribution.

The hairs of certain ones of the deer family are of wonderfully beautiful structure. Here is an illustration (figure 8) from the caribou; the entire hair seems made up of irregular polygonal cells, an outer covering of darker hue is apparent however; this integument is seen in position near the centre of the shaft as sketched, the ends are stripped bare and look like a fine-mesh net.

In figure 9 is shown a very complicated hair from the East Indian Bat.

The overlapping of the cortical scales, to which repeated refer-

ences have been already made, is very apparent in wool; indeed, this imbricated structure constitutes one of the chief differences between wool and hair. Wool fibres are commonly of a waved appearance. Figure 10 illustrates such a fibre, very highly magnified. The projecting scales on wool serves to hold the separate fibres together, and thus gives to wool the pro-

perty of *felting*. By combing the wool many of these cortical projections are torn off, thus reducing the capacity of the fibres to hold together, and fitting them for the manufacture of the lighter fabrics. Yarn made of such wool is called *worsted*; some wools are smoother than others and may form good worsteds without a preliminary combing.

No less wonderful and interesting are the hairs of many creatures which we are apt to call lower animals. The fur on the caterpillar's back is of beautiful structure, as complicated as any that can be found among larger beings. Figure 11 shows a hair from the familiar humble bee; this is one of the few branched hairs of which the insect family

Fig. 11. gives us examples.

It would seem from hasty observation that hairs are among the simplest of bodily parts: yet a closer view shows in their structure the imprint of the same Almighty hand that shaped the grosser objects of creation. Each is marvelous workmanship, "wonderfully made."

FEATHERS.

The external skeleton of birds differs in some respects from that of every other class of animals. It is known as *plumage* and consists of many separate feathers. In chemical composition, as also in certain anatomical features, feathers are closely allied to hair. Corresponding to the cortical portion of a hair, we find on a feather a horny sheath; this encloses a white medulla or pith of a spongy nature. Feathers originate in follicles or pockets of the dermis; in this feature also they show a close analogy with hair. In growing outward from the skin, however, the feather papilla pushes forward the epidermic structure, so as to produce a sheath or barrel, which extends beyond the skin, and from which the feathers appear to grow.

The complete plumage of a bird com-



Fig. 7.



Fig. 8.



Fig. 9.



Fig. 10.



Fig. 11.

prises feathers of several different kinds, which admit of classification in two divisions: first, those that aid specially in locomotion, such as the feathers of the wings and the tail; and second, the feathers that serve particularly as protectors against extremes of temperature.

The largest and longest feathers of the body belong to the first class; these are spoken of generally as *quills*, and are specifically defined as wing quills (figure 1) and tail quills (figure 2). The bases of the quills are hidden beneath a growth of smaller feathers, known as *coverts*.

Let us select one of these feathers as a typical example, and inspect it closely. It consists of a central stem, forming the main axis of the feather, and technically termed the *scapus*; this comprises a lower portion, smooth and hollow, known as the *calamus*, and an upper solid division, not perfectly cylindrical, which is called



Fig. 2.

the *rachis*. At the bottom of the stem there is an opening—the *inferior umbilicus*; through this in the growing feather, communication is established between the medullary pulp and the papilla of the true skin. A second opening is discernible at the junction of the calamus and the rachis; this aperture constitutes the *superior umbilicus*.

Along opposite sides of the rachis numerous offshoots arise: these together form the *vexillum*, vane, or blade. Each of the primary branches of the blade is known as a *barb*; a magnified view of six barbs attached to the stem is shown in figure 3. This sketch reveals the addi-



Fig. 3.

tional fact that the barbs give off smaller branches; these are the *barbules*. A still higher magnifying power will show as in sketch 4, that the barbules are again serrated, these branches of the third order are known as *barbicels*; and to them are attached numerous tiny hooks, which by catching upon the edges of adjacent barbicels unite the several parts into a continuous blade. This admirable arrangement combines within the feather the qualities of great lightness with surprising strength. As the bird flies, the quills are made to meet the air and a resistance proportional to that of a stout sail.

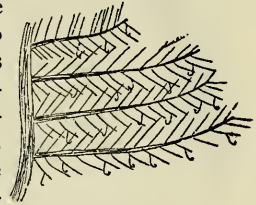


Fig. 4.

Beside the more conspicuous outer feathers, birds possess an under growth of down. A feather of this class is illustrated by figure 5; it possesses but a very small scapus from which spring many diminutive barbs; no barbicels are present however, and, therefore, the fibres of such feathers cannot unite to form a continuous vane.



Fig. 5.

In birds of the gallinaceous family (domestic fowl, pheasants, grouse, quail, etc.,) many of the contour feathers are partly plumiform, and at the base of the rachis a tiny and very delicate

plumule is often found attached. This is well illustrated in figure 6. The plumule of the cassowary and the emu often attain a size equal to that of the main feather. Among water birds the plumule growth is rarely found at all.

The pennae or contour feathers vary in form and size on different parts. The smallest body feathers are found on the face; the longest are about the tail. Figure 7 was taken from the neck of a pigeon; and figure 8 represents one of the tail coverts from the same bird.



Fig. 6.



Fig. 7.

These two sketches show the comparative size and form of contour feathers from opposite extremes of the body. In the case of certain birds (partridge, heron and others) some feathers possess the curious property of crumbling away at their tips, thus producing a kind of powder-down.

The dermic follicles from which the feathers grow, are provided with muscular attachments by which the feathers may be erected. Such an uprising may be seen in the puffed plumage of an angry fowl, as also in the ruffled covering of a bird at roost. In the latter instance, the object appears to be to enclose air between the feathers, whereby the bird enjoys increased warmth during sleep.

Numerous oil glands within the skin

pour their secretion upon the feather shafts, and in addition to these there is a large gland known as the *uropygium*, situated at the base of the tail. By pressing upon this with its bill, the bird procures a sufficient quantity of unctuous dressing, which it spreads upon its plumage. This large oil gland is especially developed in the case of aquatic birds, whose bodies are thus protected from direct contact with the water. The plumage of some birds is of great brilliancy; the coloring matter is distributed throughout the fibres of the vane.

In this brief examination of feathers, the attempt has been simply to direct attention to the gross structure of these interesting growths. High powers of the microscope reveal still greater wonders in the minute anatomy of the parts. In every fibre there is a declaration of infinite wisdom. While such lessons as these are to be learned from a broken hair or a cast-off feather who should despair through lack of books or absence of teachers? Let

man but try to read in humility, the pages of Creation's volume, and he may at some time be justified, though now he is not, in exclaiming:

"Nature's great works no distance can obscure:
No smallness her near objects can secure:
Ye've taught the curious sight to press,
Into the privatest recess
Of her imperceptible littleness;
Ye've learned to read her smallest hand,
And well begun her deepest sense to understand."

J. E. Talmage.

GROUNDS OF DISFRANCHISEMENT.

THE Stewart bill pending in Congress, declaring that no Mormon shall be eligible to vote at any election, hold office or settle on public lands; the decision of the Supreme Court of the United States sustaining the Idaho test oath law, which disfranchises thousands of citizens

because they are members of the Mormon Church; the late Church property decision, and the recent bills introduced by Mr. Edmunds are questions that continue to hold Mormonism prominently before the country. Hitherto the cry of polygamy has been the slogan of those

opposed to the Mormon people; but as that has lost much of its force since the passage of those laws which disfranchised actual polygamists, and no longer serves the purpose of those anxious to strip the Mormon people of all political rights and power, a new battle cry must be invented; and now the Church is charged with being a treasonable institution. This new charge or rather old charge again renewed, was revived in this manner: In order to be qualified to take part in the last Salt Lake City municipal election, a number of Mormon aliens applied for citizenship papers in the United States district court in Salt Lake City. Objection was made to their becoming citizens because they belonged to the Mormon Church—a “treasonable institution” said the objectors. The judge opened his court to hear evidence in the case, and the Mormon Church was put on trial. Then followed the most remarkable and most outrageous politico-judicial proceeding ever witnessed in this country. Apostates with the bitterness of hell in their souls, seeking to destroy what they once sought to build up; renegades and political shysters were admitted as witnesses and testified to the most infamous falsehoods, saying that the Mormons were under an oath to avenge on this nation the blood of Joseph and Hyrum Smith—who were murdered by a mob in Illinois; that they blood-atoned apostate Mormons; that they believed the Mormon Church to be an independent temporal kingdom aiming to overthrow the government of the United States; and that the Mormon priesthood dictated absolutely all Mormons in their religious, social and political affairs.

All these charges were emphatically denied by prominent churchmen called as witnesses for the Church. Indeed the first charge, viz., that the Mormons are under oath to avenge the blood of Joseph and Hyrum Smith on the United States, was denied by several witnesses arrayed against the Church, and they were apostate Mormons. While all said charges were specifically denied by an official declaration from the present authorities

of the church, the first presidency and twelve apostles. In the matter of blood atonement the Mormons believe that for the crime of murder men should be executed in such a manner as to have their blood shed, that the law of the Bible—“Whoso sheddeth man’s blood, by man shall his blood be shed,” GEN. 9, 6—should be fulfilled, but they believe that this execution should take place after sentence in a legal court and by the officers of the law, the law of the church commanding to members thereof to give such offenders up to be dealt with by the law of the land.

The anti-Mormon judge, decided that alien Mormons could not become citizens; to have admitted them would have increased too much the voting strength of the Mormons. On the heels of this decision came Mr. Stewart, of Vermont, with a bill in Congress declaring no Mormon eligible to vote at any election or to hold civil office in the Territories or be naturalized, or settle upon any public lands.

Thus at one fell swoop the dearest rights of American citizenship are to be denied to tens of thousands of native born American citizens. Were these men guilty of any crime there might be some shadow of an excuse for disfranchising them; but lawbreaking is not even charged, indeed it cannot be. Their only fault, and that is their misfortune or no fault at all—is to believe in an unpopular religion. Hence the question resolves itself into this consideration: are the people of the United States ready to introduce a religious test in order to insure the enjoyment of the rights and franchise of American citizenship? If they are, then what becomes of the religious liberty of our land, at once our pride and boast? It crumbles into a shapeless ruin of unanointed dust, to be swept away like the chaff of a summer’s threshing floor, to be known no more. It is no answer to this to say that Mormonism is no religion, or is a false religion, and, therefore, it is no religious test to exclude those who believe in that faith from the enjoyment of political rights. If that ground be taken what assurance have

Catholics that they will not be signaled out as the next victims of popular dislike, the like process of reasoning employed, their faith called spurious, their organization declared an *imperium in imperio*, and their political rights stricken down? In fact such a step is already being agitated, based upon what has so far been done with the Mormons. And so with any sect that might fall under the ban of popular disfavor. The wholesale disfranchisement of the Mormon people for their religious belief, would be a sufficient precedent for such a proceeding. Against such a measure so monstrous and absurd, so revolting to justice, so contrary to the spirit of American institutions the Mormons enter their solemn protest.

It will not do for the enemies of the Mormons to say, as they sometimes do, that they would not for the world trench upon a man's religious belief, or enter into a religious crusade against the Latter-day Saints. That is, however, what it amounts to. But it appears clear they only ask that disfranchisement be brought about in order that they might rule politically and prey upon the property of the Mormons. They do not care a fig for the religion, and so long as their ends are gained why should they make themselves unpopular by instituting a religious persecution against any people? The Jews did not persecute our Savior because of His religion. It was because of His preposterous claim to being the Son of God. The Church of England did not persecute the Puritans for their religion; it was because they were confounded heretics. Philip of Spain did not persecute the Huguenots for their religion; it was because they were miserable fanatics. The Puritans of New England did not enter a religious persecution against the Quakers; they merely opposed them because of their many peculiarities. There never was a case of religious persecution if one listens to the voice of the persecutors.

The Mormons made Utah. Their industry and patient courage triumphed over sterility; arid, the desert has been made a fruitful field. The barren valleys have been filled with towns, villages and

quaint cottage homes; the silence of the wilderness is broken by the merry voices of happy children, and plenty springs to laughing life under the hand of honest toil. The people who have thus built up a commonwealth out of a sterile waste deserve better treatment at the hands of the United States than disfranchisement. That community, as I know, have been taught to revere the government of the United States; and their religion teaches them to believe that men who framed its constitution, were inspired of God. To those who charge them with disloyalty or say their church is a treasonable institution, I quote from the late official declaration of the Mormon Church authorities: "We desire to be in harmony with the government and people of the United States as an integral part of the nation. * * * Notwithstanding the wrongs we consider we have suffered through the improper execution of national laws, we regard those wrongs as the acts of men and not of the government, and we intend by the help of Omnipotence to remain firm in our fealty and steadfast in the maintenance of constitutional principles and the integrity of this republic."

A community possessed of these sentiments and all the virtues which go to constitute good citizens are to be degraded from citizenship and turned over to the tender mercies of an unscrupulous carpet-bag minority, to be fleeced at their good pleasure for no other reason than that they are members of an unpopular church! And this is the closing decade of the nineteenth century. God grant it not!

Horatio.

Nothing is more fatal to intellectual and moral growth than a devotion to low and sensational literary works.—*Johannot.*

Failure after long perseverance is much grander than never to have a striving good enough to be called a failure.—*George Eliot.*

The busy world shoves angrily aside
The man who stands with arms akimbo set,
Until occasion tells him what to do;
And he who waits to have his task marked out,
Shall die and leave his errand unfulfilled.

J. R. Lowell.

LUTHER AND THE REFORMATION.

II.

AGAIN we have reached the year of grace 1517, and the theses of Luther have been issued against indulgences. In the favorable state of the public mind at that time these spread over Germany like wildfire, and before long were battering at the gates of Rome. But what called forth this stern protest of Luther? It was this: Leo X, a pope of liberal mind and extravagant habits, for he was one of the house of magnificent Medecis, finds himself, in what he thinks, straitened circumstances. He bethinks himself, as other popes before him have done, of the sale of indulgences. Money to the pope, salvation to the people! Quite a fair and legitimate exchange, you say! Yes, the pope thought that too. Acting under the commission of Rome, the archbishop of Madgeburg employed Tetzel, a Dominican monk of loose morals, but gifted with a noisy eloquence well-suited to prevail on the common people, to vend these indulgences in Germany. This man plied a most lucrative business among the ignorant classes; but so shameless became he and his associates in their practices, that the princes and nobles, as well as all people of sense, came to be justly enraged at them. So extravagant were the terms in which these huksters described the benefits of indulgences, and the necessity of purchasing them, that one can only wonder at the credulity of the people of that age in so readily believing them. "If any man," they were wont to say, "purchase letters of indulgence, his soul may rest secure with respect to his salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment and ascend into heaven. That the efficacy of indulgences is so great, that the most heinous sins are remitted and expiated by them, and the person freed both from punishment and guilt; that this is the unspeakable gift of God, in order to reconcile men to Himself; that the cross erected by the preachers of indulgences

is as efficacious as the cross of Christ itself. Lo! the heavens are open; if ye enter not now, when will you enter? For twelve pence you may redeem the soul of your father out of purgatory; and are you so ungrateful that you will not rescue your parent from torment? If you had but one coat you ought to strip yourself instantly, and sell it in order to purchase such benefits." Is it and such like nonsense, *ad captandum vulgus*, a matter for surprise that a man like Luther should rise up and denounce such shameful proceedings?

The pope at first did not view these theses of Luther as anything of a very serious nature. "'Tis a mere monkish squabble," he said, "it is best not to meddle with it." And again: "It is a drunken German that has written these theses; when the fumes have passed off he will come to his senses and talk quite differently." But how deeply was he mistaken! The "noise in Germany," instead of becoming hushed, as he anticipated, daily grew more intense; and Pope Leo X. soon came to feel that this was the most painful thorn ever thrust into the side of the Roman Church.

A series of efforts were soon made to bring Luther to his senses, and it is my purpose to speak of these somewhat in detail. The first may be termed an attempt to frighten him. Prierio was the censor of the Sacred Palace in Rome. He was Prior-General of the Dominican monks, and was clothed with the power of deciding in all matters of belief and practice in the church. He published a pamphlet, which was dedicated to Leo X., attacking Luther in the most vehement and outrageous manner. He maintained that the pope was the sole and infallible authority for Christendom in all religious matters, and those that denied this were base heretics and enemies of God. In closing he revealed his spirit of an inquisitor: "The Roman Church," he said, "the apex of whose spiritual and temporal power is in the pope, may constrain by the secular arm those who, having once received the faith,

afterwards go astray. *It is not bound to employ reason to combat rebels.*" Can anything savor more strongly of tyranny and intolerance than this? It was written to scare Luther; but, contrary to expectation, it proved a complete failure. Luther had planted his feet on the rock of truth; his faith was securely anchored in the righteousness of his cause.

The second attempt was of a different character. Thomas de Vio, or Cajetan as he is more generally known, was sent as papal legate into Germany to hear the cause. This man was a cardinal, was zealous in his devotion to the Roman See, and was universally regarded as one of the most eminent men in the church. He was much revered for his sanctity and learning, and was known to be a special advocate of that scholastic philosophy which Luther had done so much to bring into disrepute. De Vio was instructed to compel Luther to retract at all hazards; should he prove at all refractory, he was to be seized and remanded to Rome. But Luther proceeded fearlessly to Augsburg, the place of meeting, where, lest treachery should be meant him, he procured a safe-conduct from the emperor, before waiting on the cardinal. The first meeting was without result. The whole argument of De Vio was—retraction; of Luther—refutation. Both were equally impossible. Luther next prepared a written declaration, which he sent to the legate, and which, however, the latter did not deign to examine; but at the next meeting pressed still more closely for retraction. Luther still refused; the cardinal grew wrathful and dismissed him: "Go," said De Vio, "and do not show your face again to me, unless it be to recant." This was followed by the remark, "I will not confer with this beast again, for it has deep eyes and wonderful speculations in its head." In this wise ended the second browbeating attempt of the papacy against Luther. Luther returned to Wittenberg. He now expected the worst—the baffled Cajetan would not spare him. His mind was fully prepared to go out a homeless wanderer in the earth, not knowing whither, but finding consolation in the knowledge

that God's providence extends throughout the entire universe of worlds.

Shortly after the failure of De Vio's mission, the papal tactics underwent a change. The pope regarded the position of Luther in Germany as stronger than it really was, and for this reason he was fearful of using extreme measures. He feigned to believe, also, that the rebellious monk might yet be won over; and was resolved, in his next effort, to employ flattery and cajollery to effect it. Karl von Miltnitz, a Saxon nobleman, and chamberlain to the pope, was sent as nuncio to Germany. He was known to be a master of Roman artifice and subtlety, and for that reason much was expected from his prudence and address. In case of necessity, however, he was armed with more powerful weapons to use against "that son of perdition Martin Luther!" The sympathizers of Luther were to be won over by specious arts, and the chief among them, Frederick of Saxony, was to receive the special favor of the pope. His holiness resolved to confer on the prince the sacred offering of the "Golden Rose." This rose, emblematical of the body of Christ, was reputed to be the most beautiful of flowers; and was each year consecrated by the pope, and bestowed upon that one of the chief princes of Europe, who by his deeds had specially merited his favor. Frederick, the pope reasoned, in this way would surely be brought to aid him against Luther. But an event now occurred that gave an entirely new direction to affairs. The Emperor Maximilian died, and Frederick became administrator of the empire; he had no longer any reason to fear the papal ambassadors. The great concern of Miltnitz, on the other hand, was now to arrange a conference with Luther. The meeting taking place, he sought to work upon the reformer's vanity, shed a torrent of tears, and evinced unbounded distress at the disagreement that endangered the well-being of the church. Luther, although believing little in the sincerity of the legate, showed a spirit of concession, and both sides finally agreed to cease further discussion. Thus it appeared that the

pope's supreme effort at toadyism had proved more successful than his previous ones had done.

The arrangement that had been effected was nevertheless of short duration. A noted theologian of that time, Dr. Eck, a former friend of Luther, invited the latter and his associate, Karlstadt, to hold a public disputation at Leipsic, where he fully expected to vanquish them. The battle had been renewed by Rome, and Luther felt free to resume the contest. The subject of discussion was the divine authority of the pope. The debate lasted for seventeen days, and attracted widespread attention; but as usual in such cases, both sides claimed the victory, although the advantage was clearly on the side of Luther.

Rome had now tried every method short of excommunication to silence Luther, and all to no avail. Moreover, during the respite brought about by the death of Maximilian, the reform movement had made significant progress. But in the meantime a new emperor had been elected, and in Charles V., the pope hoped to find an effective instrument in the furtherance of extreme measures. He now determined, therefore, to cut Luther off from all communication with the living, and hand him over to the tender buffeting of the evil one. On the fifteenth of June, 1520, the papal bull was issued; Dr. Eck, who had been its zealous apostle at Rome, was chosen to proclaim it in Germany. Its publication was the signal for a great uproar in that country. Everywhere Eck felt his unpopularity. The students of the universities and the citizens of the towns united in heaping ignominy upon him, till, poor fellow, he became so fearful of his life that he was glad to seek shelter in the retreat where Tetzel, the former pander of indulgences had sought concealment from the storm of honest indignation that had been roused against him. Yet it must not be imagined that the bull was without effect. That magician, to whom Christendom had bowed for so many ages, was still powerful. But while the storm thickened, while the vivid lightning and the deep roll of thunder caused

many to fear and tremble, Luther stood firm and unmoved. "Be of good cheer," he said to a friend, "it is Christ who has begun these things, and it is he that will accomplish them, whether I be banished or put to death."

The emancipation of Luther from Rome was a process of evolution, and this form of development showed itself also in his followers. Luther, even when he first opposed indulgences, possessed great reverence for the pope. This, however, was finally swept away by his disputation with Dr. Eck, and from that time he viewed the pope as an usurper. He was now resolved to take a step that would forever separate him from the Roman Church. On the tenth of November, 1520, at the Elster gate of Wittenberg, Luther burned the pope's bull in the presence of a large number of professors and students of the university and citizens of the town. From the moment when Luther cast the papal bull into the flames with the words, "Since thou hast vexed the Holy One of the Lord, may everlasting fire seize and consume thee," a breach was made in Christendom, which has not been closed from that day to this. It was the birth of a new era; and the whole world was then divided into two great camps, beneath whose contending phalanxes Europe was destined to receive its baptism of blood.

I now come to the most memorable epoch in Luther's life. Charles V. had recently been crowned emperor, and at the outset of his reign he naturally wished to allay the religious strife that was disturbing the peace of the empire and threatening to destroy many old and venerated institutions. At the diet of Worms, now convened for this purpose, were many zealous partizans of Rome. Alexander, the most eloquent orator and most skilful diplomatist of his time, had for weeks been laboring to influence the emperor against Luther. Later gaining the ear of the Diet, he had swayed it under the touch of his master eloquence, until its members were on the point of condemning the reformer without even a hearing. But the German love of justice at length prevailed; and Luther was sum-

moned to answer for himself before the Emperor at Worms.

Never had Luther been in doubt as to what he would do if summoned by the emperor. "I will ride there, sick, if I am sick; well, if I am well," said he, "for I dare not doubt that the Lord calls if the emperor desires me to do this." Neither the supplications of friends, nor the hindrances and stratagems of his enemies, who above all things did not wish his presence at Worms, could shake him in this determination. Bidding an affectionate farewell to his friends, who thought never to see him again, he set out on his journey. Along the whole route from Wittenberg vast crowds of people flocked to see him; when he arrived at his destination, the streets, and even the house-tops were packed. This monk, that single-handed had braved the mighty power of the pope, had become the man of the hour; and his unshaken courage excited the sympathy of not only friends but of foes.

At length he stands within the council chamber. Before him appears the most illustrious assemblage in the world. In the centre of the hall, under a gorgeous canopy, is the young emperor, Charles V. Near him sits his brother Ferdinand. Behind, in glittering array, stands a long line of nobles; while to the right and to the left are seated more than two-hundred princes and nobles of the German realm. Here are kings, dukes, bishops, and arch bishops; princes of Germany and princes of Spain; ambassadors of France and England, and representatives from the remotest parts of Christendom. And before them, almost startling in the contrast, stands the simple monk of Wittenberg.

But two questions were asked him: First—"Do you acknowledge these books before you to be yours?" Second—"Are you prepared to recant them, or do you still persist in maintaining them?" The first he answered in the affirmative; but he wished to defer his answer to the second till the day following; and after some consultation this privilege was accorded him. The morrow arrives and Luther stands again before the Diet.

He realizes that the supreme moment has come. "Are you prepared to recant the books before you?" is again asked him; and in the midst of an impressive silence, Luther makes answer. His answer is spoken first in German, then repeated in Latin. But when he had closed, the imperial representative maintained that the question had not been answered, and demanded a plain *yes* or *no*. "Since your most serene majesty and your high mightinesses," returned Luther, "require from me a clear, simple, and concise answer, I will give you one, and it is this: I cannot submit my faith either to the pope or to councils, because it is clear as the day that they have frequently erred and contradicted each other. Unless, therefore, I am convinced by the testimony of scripture, or by the clearest reasoning—unless I am persuaded by means of the passages I have quoted,—and unless they thus render my conscience bound by the word of God, I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience." Then, looking round on the audience, whose decision might mean death to him, he continued: "Here I take my stand, I can do no other; may God help me! Amen."

If you should ask me to name the grandest and most striking picture in history since the days of Christ, I would with little hesitation say,—Luther before the Diet of Worms. A simple follower of the meek and lowly Jesus before the pomp and grandeur of the World! It is a picture in which all heights and depths of human life are represented, and, as a writer so beautifully expresses it, "It is one of those grand scenes in history over which hovers and rises the majestic presence of the Divinity."

The effect of Luther's reply was immense. Many princes, and even the emperor, could scarcely restrain their admiration. The partizans of Rome were astounded. "Oh, sad and fatal mistake," said they "instead of humiliating the heretic, he has been exalted in the eyes of the entire nation." But the current of events soon began to turn. Alexander redoubled his efforts to induce

the emperor to crush Luther at once, irrespective of the safe conduct assured him; "for," said he, "heretics have no rights which one is bound to respect." How surprisingly like doctrines we sometimes hear in our own day? Yet thanks to German honor, this villianous counsel did not prove successful.

Soon after Luther's departure from Worms, the diet arrived at a decision. It was bitterly adverse to him; for the efforts of Alexander were crowned with complete success; and with his own hand the wily diplomat drew up an edict which the emperor and the diet ratified. Luther was declared an outlaw in the Empire, and all who aided him were to be submitted to the same punishment. The friends of Rome burst into a pandemonium of joy. "It is the end of the tragedy," shouted they. "No," replied others, "it is only the beginning."

The life of Luther is filled with varied episodes, and I am now about to call your attention to one that has an atmosphere of mystery and wierdness about it. He was for a time to vanish completely from the sight of the world. Amidst the dark forests of Thuringia, is a rocky eminence, on whose summit stands a massive castle. Dating back to those lawless times when the dwellers in castles were little else than robber-chiefs, this castle of the Wartburg was now to play a picturesque part in the drama of the Reformation. For a season it was to serve Luther as an asylum from his enemies—his Patmos, as he was wont to call it. When returning from Worms, Luther, at the instigation of Frederick of Saxony, had been captured by a party of masked horsemen, and secretly conveyed to this refuge. So skilfully was the capture effected that neither friends nor foes knew anything of his whereabouts; but while the world wondered, and, while Germany was in a turmoil of excitement concerning his disappearance, Luther was quietly resting from his troubles on the summit of the Wartburg.

And for many reasons it was well that Luther was thus drawn from the world for a season. Hitherto the Reformation had been centered in him, and there was

danger lest it partake too much of his own personality. It was useful, also, in convincing his enemies that the movement he had begun could not be stopped with his life. Luther's work up to this time had been to tear down; it was necessary to build anew, else all might lapse into chaos; and the captivity marks a division between these two periods. The Reformation was now to broaden from a mere theological question into an organic movement which was to weave itself into the web and woof of the times. The greatest instrument in this was also the ripest fruit of Luther's exile from the world; it was his translation into German of the New Testament, which came out with him on the same day that ended his captivity in the Wartburg, and which went forth on its mission to spread the words of truth among millions of his fellow-countrymen.

I have said that the construction period for the Reformation had arrived. Providence seems to have cleared the way for this in a noticeable manner. Leo X. was dead, and another pope sat in Rome. Solymán, Sultan of the Turks, was threatening to overrun the Empire from the east. Charles, himself, was called away to settle disturbances in Spain, and a gigantic war had broken out between him and Francis I., King of France. Thus the emperor, besieged by troubles on every side, had neither the time nor the ability to enforce the edict of Worms; and, consequently, in the next few years, the reform movement made rapid progress.

It was at this juncture that the first steps were taken to reform the public worship. While Luther was still at the Wartburg, the Augustinian monks in Wittenburg took it upon themselves to do away with private masses, and to administer the sacrament in both bread and wine to the common people. Several of their number also absolved themselves from their vows and went forth to become husbands and fathers. This last step was a shock to Luther; he, himself, had not progressed so far. The terrible evils of monasticism had not yet attracted his attention. But this action of

the monks set him to thinking. Deep and fierce was the struggle. At last he became convinced that the whole system was contrary to God's truth and the doctrine of "justification by faith" which had already won him so many spiritual victories. He decided that such institutions must be overthrown, as being the abodes of the devil; and he issued several theses which had great effect in hastening the downfall of this pernicious system. He carried the doctrine to its logical conclusion, when he finally laid away his monk's cowl, and married Catherine von Bora, in 1525. This lady was one of nine nuns, who, under the influence of Luther's teachings, had escaped from a convent and come to Wittenburg. The event was unprecedented: a monk had married a runaway nun! The step aroused great commotion, both among friends and enemies; but it proved the most happy step of Luther's life. The new household was established in the old monastery building now vacated by the monks. "From that time," says a German author, "the husband, the father, the citizen, became likewise the Reformer of the domestic life of his nation, a pattern for filial reverence, marriage, the training of children, as well as for the social family life—the very blessings of his life on earth, of which Protestant and Catholics may alike partake, have sprung from Luther's marriage."

For lack of space, I shall be forced to pass over many interesting developments of this period. I shall simply mention that Luther was summoned from his retirement by serious disturbances that had arisen among adherents of the Reform at Wittenburg and its neighborhood. The teachings of fanatics had already sown seeds which finally led to a formidable revolt of peasants in the south of Germany, in which many fearful excesses were committed. Luther's conduct in the crisis is well worthy admiration. He at once ranged himself on the side of law and order. Trying to act the part of a mediator, he made resolute stand against lawlessness on the one hand, and tyranny on the other. Luther was never greater than at this moment; he proved

himself to be the true leader of a reform whose mission he believed was to redeem the world, and whose principles should be, "peace on earth and good will to man."

We are now approaching what may be termed the culminating period of the German Reformation—the *Protest* and the *Augsburg Confession*. At the Diet of Spires, 1526, owing to the utter impossibility of enforcing the edict of Worms at that time, religious toleration was resolved upon. But Charles V. had entered into an agreement with the pope to crush Protestantism in Germany. Luckily, however, the pope soon fell out with him, and the whole face of affairs was suddenly changed. Instead of marching against Protestantism, Charles marched against the pope; and in the storm which burst upon the papacy with such fearful violence—and in the horrors of the sack of Rome, we may clearly discern the hand of Divine retribution. In 1528, nevertheless, a new peace was contracted, based once more on the destruction of heresy. Charles, who was now fully determined to destroy the Reform, called a diet which met at Spires in 1529. An edict was passed by a majority of the members of this body which, in its effects, would prevent all further progress of the Reformation, and, moreover, would open a way for the return of the Catholic Church in those places where reforms had been introduced. Many members of the diet were identified with the new work. What were they to do? They could never give up their principles; they, therefore, determined to present a solemn *protest* against the decision of the majority, and although the right to protest was denied them, it went out to the world, and became powerful to gain for posterity, freedom of conscience and freedom of thought. It was from this circumstance that the term Protestants came to be applied to those who dissented from the doctrines of the Church of Rome.

On the twenty-fifth of June, 1530, the Confession of the Protestants, known in history as the Augsburg Confession, was read before the Emperor and members

of the Imperial Diet, who were assembled in Augsburg for the expressed purpose of amicably arranging the religious disagreements of the empire. After an absence of nine years, during which schemes of ambition and glory was his chief pursuit, Charles V. had now returned to Germany, fully determined to settle these differences. Nor was he disposed to be at all favorable to the Protestants. Luther, in the meantime, who was still an outlaw by the edict of Worms, was stationed at Castle Coburg, four days' journey from the place of meeting, where he could be accessible to his friends during the proceedings of the Diet. After the reading of the confession, a refutation was drawn up by several theologians of the Catholic church, and presented to the attention of the Diet. Although the emperor is said to have slept soundly during its entire reading, and although he may be presumed to have known little of its substance, still, it was no sooner finished than he awoke with a roar, and ordered one of his ministers to state that the confession was refuted, and that the Protestants must return forthwith to the unity of the faith. The refutation was so lamentably weak, however, in some of its most essential features, that the latter begged leave to be excused; whereupon their adversaries threatened to visit them with fire and sword. But the Protestants stood firm; and as the Catholics were not really disposed to go to war, new tactics were at once employed. Honied words and professions of love were the weapons used, and these came well-nigh being successful. It seemed that the reform was drifting from its moorings, and would surely be swept to destruction. But Providence saved it. The negotiation ended in failure; and the reform princes, under the advice of Luther, returned to their homes. The Protestants were then given six months in which to return to the unity of the Catholic faith; but although they accepted this respite, the conditions imposed were afterwards resolutely rejected. Charles V., at the moment, was in no position to compel obedience; and, consequently, the work

of the Diet of Augsburg, which had met purposely to destroy Protestantism, had the effect of strengthening it for all time. No matter what might be the machinations of its enemies, it was powerful enough ever after to maintain itself as a distinct organization. There were still conflicts, victories, yes, many serious defeats to come, but the new doctrines had taken such root that they could never more be overthrown.

I will now leave my imperfect sketch of the Reformation at the point where I have brought it, assured as it is of future permanence. Of the wide spread of the work into other countries, which had already taken place, of the development of the contemporary and independent movement in Switzerland under Zwingli, of the persecutions and martyrdoms in Germany and elsewhere, I can say nothing in one short article. Yet I trust that I have given a fairly good view of the opening years of the great movement, and some idea of the gigantic work that Luther was called upon to perform. I trust also that I have raised a desire in the minds of some to learn more of this period, and of the man who was its greatest figure. Biographies are educators for the young; and, I assure you, one cannot rise from reading the life of Luther without higher aims and more laudable ambitions. The age in which he lived was prolific of great names; his work drew many famous men around him; but among them all he shines forth the first. We may indeed say with Krauth: "Four potentates ruled the mind of Europe in the Reformation—the Emperor, Erasmus, the Pope, and Luther. The Pope wanes, Erasmus is little, the Emperor is nothing, but Luther abides as a power for all time. His image casts itself upon the current of ages, as the mountain mirrors itself in the river that winds at its foot—the mighty fixing itself immutably upon the changing."

The period of the Reformation was essentially an era of progress. The mighty spirit of reform was abroad in the earth, and its work did not cease till the whole of the Christian world was renovated—the Catholic Church, as well as those that

dissented from it. The human mind, breaking the chains of a fettered past, found nothing too high, nothing too low for its consideration. From one extreme in religion, however, men rushed to the other. From a single church that allowed no dissent among its members, and in which the human mind was limited to certain narrow grooves, there now arose many contending parties, in which one too clearly sees the only logical outcome of the principles of which the Reformation was the exponent—namely, individual opinion in religious matters. In one there was little or no progress, but much strength; in the other, much progress, but little strength. Neither was perfect, and the world has suffered from the defects of both. Yet both were necessary, and have served their purpose in the advancement of human society. The problem of the future is, to combine progress with strength—unity in religious belief with freedom of thought, in which the

mind will still be untrammelled, will still be free to satisfy its quenchless thirst for truth. The solution can only be in a sure and certain basis of belief, on which mankind can unite, without sacrificing individualism, which is the surest guarantee of progress. And the Mormon people believe that the time for this has come; they believe that Mormonism has set out upon this mission; they believe that God has again opened up the heavens, and in revelation has bestowed upon man this sure basis of belief; yea, they believe that they are working in the dawn of that day, more nearly perfect, which is to prepare for the coming of the Son of God, who comes to rule, and in whom the nations of the earth shall be supremely blest. It is an ideal mission, it is an exalted mission, it is a sublime mission; in the genuineness of its claims and the realization of its hopes may rest the future well-being of the race.

J. M. Romney.

EFFECT OF WEALTH ON MORALS.

II.

Notwithstanding our outward prosperity, none will deny that more and more that same prosperity makes us less and less patriotic and more and more selfish; that outward appearances of law and order are but the cloaks of inward rottenness and corruption. The highest political offices in the land are made the agencies by which wealthy corporations protect their monopolies—the laws, grand and good in themselves, supported and protected by a noble constitution, are often made the tools to crush the poor and the innocent. The people who once constituted the prosperous rural population are flocking to the cities in search of speedy wealth. The moral law is held in good repute, but underneath the shining surface of pretension the core of healthy society is eaten by the canker-worm of selfishness and unbelief. Men prefer gold to wisdom, not realizing that it is a much easier task to gain a fortune than true happiness and lasting prosperity.

The farms of the old Puritans of Massachusetts and Connecticut are being deserted, because the sons and grandsons of the old New England farmers prefer the uncertainties and excitements of demoralized city life to laborious and honest work. Others have done well, why not I? Shall I sit by while my neighbor is gathering wealth, luxury, and social and political privileges? Let me to the fight! And so it is that since my neighbor has forgotten his ways of charity, his hard and honest work, his moral obligations, in his chase for gold and outward show, I will follow, why not let me follow?

Nervous disorders follow this chase; to drown them men become intemperate, a habit which impairs the mental and moral as well as the physical capacities of men, and we have as a result criminals, poor-houses, paupers, and homes of wretchedness. And does this excite any pity? Not a whit more than was given by the Romans to their numberless slaves and wretches of all kinds. True, we have

poor-houses and asylums, but men and women go there, not because of our love for them, but because it is easier to send them there than to exert a reform that would make all men self-sustaining and independent. They go there to save us further trouble.

We have palatial residences, and stores of wealth, but the father and husband is less and less at home. Fashionable restaurants and club-houses are becoming menaces to the home, upon which rests the permanency and nobility of the family. "They take the heart out of the family and leave it cold and purposeless," says Elliott. The husband must be out in search of wealth. His family is neglected, and hence morality which is the foundation of the family is lost. Religion has become a show, an outward form, or as is now the case, no form at all. The Reverend Mr. Haynes lately said that "a generation of infidels has been reared upon the hillsides of New England," and that they are the worst heathen that he has ever met with. What is said of New England may with equal propriety be said of every section of the land.

We are not free from it in our own Salt Lake, in our own Ogden. The implicit confidence in God, which enabled the parents to perform deeds of valor and mighty works; which planted their feet in the desert and converted it into a garden of comfort and cheer, with fields that are the monuments of thrift, with pleasant shades, and streams of living water, is seldom thought of by the children, and the grand-children are forgetting it altogether, with their attention turned toward the goal of wealth and luxury without labor.

Our own prosperous civilization is doomed to the same end as the civilizations of the past unless we profit by their history. Bishop Cleveland Cox tells us in America, that "we are confronted by the terrible fact that we are undergoing changes similar to those which have been the ruin of ancient peoples in many examples." Professor Austin Phelps says: "Turn whichever way we will, south, north, east, west, we are confronted by the same element of crisis in the outlook upon the future. Everything seems, to

human view, to depend on present and dissolving chances. Whatever can be done at all must be done with speed." Elliott says: "Men of character, of the noblest purpose, see that dangerous conditions are settling in upon us."

What then, we ask, is the remedy? What shall be done, and how? Shall we not profit by the past? Are we strong enough to let our morals outweigh our greed for wealth; or has the general scramble for wealth and commercial supremacy destroyed our moral forces? Or do we reason that it is no use to try, because it is a practical age and we can never do any good in combating the errors of a morally blinded majority, and so, since we can apparently do nothing to stay the evil that we shall also take part in the scramble ourselves? With our government no errors can be corrected except by the people themselves. They must not let corruption prosper, but rather maintain, with George William Curtis, that "morality is stronger than a majority," and that the people are "able to correct their own errors." Education is necessary, for knowledge is power, but it must be that class of education which will direct knowledge for good; for while it is a power for good, it is also potent for evil. Knowledge is a greater power for good when in possession of those whose occupations, habits and surroundings, are calculated to develop morality and virtue." Reforms are brought about not always by mighty orators, by the high in power, by the wealthy, but rather by those who are like Jesus, who had no where to lay his head; and by all, as Emerson says, "appointed by Almighty God to stand for a fact." Reform's best weapon is the plain unvarnished truth, told by men who are not parasites, but men with moral courage, men who have stood out in their precepts and examples as independent, self-sustaining characters.

Among whom shall we look for this class if not among the teachers of a people, and among a community who have the thrift, hardihood, and honesty of the Latter-day Saints? The duties of teachers and reformers become clearer to us as we contemplate these things. The nation

must awake to a realization of its errors; and once seen, actions must follow enlightenment. To proper moral and religious training we must look for the acts that will change the course into which we are being steered by a false appreciation of wealth. None should shun the task, least of all those

who have the training of the youth in hand, and whose influence in society, while it may not be recognized in the mad whirl of political supremacy, will yet be felt in the gradual and sure growth of moral virtues which must save us from the doom of ancient civilizations.

Edward H. Anderson.

"THE MORRISITE WAR."

AN inspection of the camp after the surrender revealed the fact that nearly all of the houses, including the school-house, had been prepared for defense, by digging cellars, the earth from which was thrown against the inner walls, furnishing an excellent shield from the bullets of the attacking force.

About two-thirds of the captured guns and pistols were loaded and were taken to camp where they were discharged. It is said that the Prophet Morris disapproved of the surrender and upon hearing that overtures had been made, looking to that result, exclaimed; "Your faith has gone; the Lord has forsaken us; I can now do nothing more."

John Banks, who, as previously related, was wounded while following his leader in the treacherous attempt to renew hostilities after the surrender, was removed to camp, where he died early in the morning of the sixteenth. Eight or ten Morrisites in all were killed or wounded during the siege or after the surrender.

Early in the morning of the sixteenth, the General dispatched Albert Dewey to Salt Lake City with the bodies of Morris and Banks, two of the persons for whom the writ of attachment had issued.

About two o'clock of that day, the *posse* started towards the Territorial Capital, with those of the Morrisite male prisoners, who had been enrolled in the army, exclusive of the wounded and of those who had surrendered in obedience to the proclamation previous to the final capitulation. The start was not made, however, until ample provision for the temporary needs of the women and children left had been made.

The large number of arrests was not only demanded by the resistance offered, but was directed by the governor in the following communication, which was in response to a letter from Gen. Burton, written immediately after the surrender.

Executive Department, Utah.

Great Salt Lake City,

June 16, 1852.

Colonel and Deputy-Marshal R. T. Burton:

SIR—All able-bodied men among your prisoners, capable of bearing arms, and who have been found in resistance to civil authority, will be held and brought before the court. To effect this I think no further process will be necessary. I congratulate you on your success and the small number of casualties to your force from your entrenched and barricaded foe.

Yours Respectfully,

Frank Fuller,

Acting-Governor of Utah.

The *posse* with its prisoners arrived in Salt Lake City on the evening of the seventeenth. The next morning the prisoners were taken before Chief Justice Kinney in Chambers and were placed under bonds to appear at the next session of court in March, 1863. The bodies of the Prophet and his first Counselor were taken to the city hall, where they were viewed by thousands of people. At the March term of the Third District Court, ten of the Morrisites were indicted for the murder of two members of the Marshal's *posse*; of these, Peter Klem-guard, Christian Nielsen, Gens' Christian-sen, Kadrup Nielsen, Abraham Taylor, Andrew Lee and Andrew M. Mason were convicted of murder in the second degree, while two were acquitted and a *nolle prosequi* was entered as to the other. Of the seven convicted, one was sen-

tenced to fifteen years imprisonment by Chief Justice Kinney, who presided at the trial, one to twelve years, and five to ten years each. Sixty-six others were fined one hundred dollars each for resistance.

Before the regular session of the District Court, at which the Morrisite prisoners were required to appear, Stephen S. Harding, the new governor, and Thomas J. Drake and Charles B. Waite, the new associate justices, arrived at Salt Lake City. During the winter of 1862-63, Camp Douglas was established by the California volunteers under the command of Colonel Connor.

Owing to the intemperate language and the fanatical and misjudged actions of some of the new civil and military officials the feeling of confidence and cordiality which had characterized the relations between officials and the people at the time of the arrest of the Morrisites, was severely strained. The view entertained by Acting-Governor Fuller and Chief Justice Kinney, that the submission of the Morrisites was a necessity, and that the Deputy-Territorial Marshal had performed his delicate duty in a humane manner, was not shared by the new officials, who readily adopted the anti-Mormon view that the proceedings against the Morrisites were Mormon outrages; the extermination of an apostate sect by a dominant church.

Immediately after the conviction of the Morrisites a petition was circulated among the federal officials, the Fort Douglas command and other non-Mormons praying for the pardon of the convicted.

Governor Harding, in sympathy with the petitioners, immediately, and within three days of the trial issued a full pardon for each and every one of the prisoners.

The grand jury at the time consisted of the following named persons: George A. Smith, Franklin D. Richards, Elias Smith, William S. Muir, Samuel F. Atwood, Philip Margetts, John Rowberry, Claudius V. Spencer, Charles J. Thomas, John W. Myers, Alfred Cordon, Geo. W. Ward, Horace Gibbs, Lewis A. West, Leonard G. Rice, Isaac Brockbank, George W. Bryan, James Bond, John B.

Kelley, Gustavus Williams, Wells Smith, John D. T. McAllister, and Andrew Cunningham.

Judge Kinney and the grand jury were highly indignant at the course of the Governor.

The grand jury presented to the court the following censure upon the Executive:

We trust the court will pardon the grand jury for briefly referring to the facts connected with the arrest and trial of the men the Governor has seen proper, in such hot haste, to pardon and turn loose upon the community.

They are as follows: On the twenty-second day of May, A. D. 1862, a petition was filed before Hon. John F. Kinney, the judge of the Third Judicial District, for a writ of *habeas corpus*, alleging that three men were unlawfully imprisoned at South Weber, in Davis County and kept in close confinement, heavily ironed, without any process or authority of law.

It may be well to state that, at the place mentioned in this petition, a body of some two hundred men with their families, had congregated in what is known as Kington Fort, and for more than a year had remained without cultivating the soil or following any industrial pursuit. What little property they had was in common, and from time to time this was disposed of to procure the bare necessities of life.

At this place and by these men were the prisoners confined (mentioned in the petition for the writ of *habeas corpus*). The writ was issued and served upon those who had the prisoners in custody, on the twenty-fourth day of May. No attention was paid to it by the defendants. The authority of the court was openly contemned and placed at defiance.

Judge Kinney, after waiting for the defendants to produce the prisoners, from the twenty-fourth day of May until the eleventh day of June, (some eighteen days,) issued, upon another affidavit, a writ for false imprisonment, another writ of *habeas corpus*, and a writ for contempt for disobedience to the first writ. These writs were placed in the hands of the Territorial marshal, who, being well advised that armed resistance would be made to the service of any process in said fort, called upon Acting-Governor Fuller, who furnished the officer with a military *posse* to enable him to execute the mandates of the court. On the morning of the thirteenth day of June, the marshal with his *posse* arrived near the fort and sent the following proclamation under a flag, which was received and read by Banks and others, the parties named in said writ, and to whom said proclamation was directed: [Here follows the procla-

mation published in an earlier number of this series.]

* * * * *

This was unheeded and disregarded. Additional time was given after the expiration of the thirty minutes for the delivery of the persons called for by the writ; still no attention was paid to the demands of the officer. At length fire was opened and for three days almost continuously, did the belligerents within the fort keep up a fire on the marshal and his posse; killing, on the first day, a man by the name of Jared Smith, and on the third another man attached to the marshals' posse. On the evening of the 15th the rebellion was subdued by the surrender of the men, and one hundred stand of arms. Parties on both sides had been killed in consequence of the defiant position taken against the enforcement of the law, and in defending the position thus unlawfully assumed by more than one hundred well-armed men.

The disloyal men thus found in arms, fighting against the service of process, were taken prisoners; taken before Judge Kinney, in chambers, who admitted all but two to bail to appear at the next March term of court, said two being committed to await their trial for murder. At a recent sitting of the Territorial Court, Judge Kinney presiding, some ninety or more were indicted under the statute for resisting an officer, and ten of the principal men for the murder of Jared Smith, who was shot dead on the first day of resistance. Sixty-six appeared and were tried for resisting the officer, the others having left the country. After a long, patient and entirely satisfactory trial to the defendants, the jury assessed a fine of one hundred dollars against each of them—the lowest sum allowed by the statute, and when the law authorized them to fine not exceeding one thousand dollars and imprisonment not exceeding one year. The least punishment allowed by the statute was meted out to the prisoners, and that, too, when the testimony of their guilt was overwhelming. Of the ten indicted for murder, one was *nolled*, two acquitted, seven convicted of murder in the second degree. The punishment for murder in the second degree is imprisonment for not less than ten years and may be during the natural life; still the jury actuated by feelings of humanity and mercy, affixed the punishment of five of the prisoners to imprisonment for the period of ten years each, one for twelve and one fifteen years.

* * * * *

But, the Governor, clothed with the *pardon-ing power*, interposes to prevent the punishment due, to rebels against the law. He sanctions and sustains their rebellion and, by

pardoning them, proclaims to the world that they have acted rightly, wisely and lawfully. No time is allowed for investigation, none for repentance or reformation; but in less than three days from the time of the sentence of the court, are all of them pardoned by the Executive, to renew their armed resistance against the power of Government, a pardon, which not only seeks to release them from fine and punishment, but the costs due to the officers and witnesses. * * *

Therefore, we the United States Grand Jury for the Third Judicial District for the Territory of Utah, present his "Excellency." Stephen S. Harding, Governor of Utah, as we would an unsafe bridge over a dangerous stream, jeopardizing the lives of all who pass over it, or, as we would a pestiferous cesspool in our district, breeding disease and death.

Believing him to be an officer dangerous to the peace and prosperity of this Territory; refusing, as he has, his assent to wholesome and needed legislation; treating nearly all the legislative acts with contumely; and last of all, as the crowning triumph of his inglorious career, turning loose upon the community a large number of convicted criminals; we cannot do less than present his Excellency as not only a dangerous man, but also as one unworthy the confidence and respect of a free and enlightened people.

The court directed the report to be spread upon the records. The Grand Jury reported that it had finished its labors. The judge then addressed them, as follows:

Gentlemen of the Grand Jury:

The paper just read by the clerk is one of great responsibility, presenting the Governor of the Territory as unworthy the confidence and respect of the people.

I trust you have fully considered the importance of the step which you as a grand jury have felt called upon, under the oaths of your office, to take.

I am well persuaded that in no spirit of malice or undue prejudice have you been induced to call the attention of the court and people to what you regard as the official misconduct of the Executive, but only as the deliberate result of your investigations for the public good.

I am perfectly familiar with the facts referred to by you in relation to the armed resistance to the law in the service of process. Upon affidavit made before me were the writs issued, the service of which was attempted to be resisted by an armed rebellion.

The trial of men thus found in arms very recently took place in the court over which I have the honor to preside, and the trial, as you state, was conducted with deliberation, and the ver-

dict of the jury in each of the cases for resisting the officer and for murder were such as met with the approval of the court.

The law and its authority were fully vindicated by the verdicts, but, as you state, the Governor has granted an unconditional pardon.

What effect this may have upon the minds of evil disposed persons I know not, but leave the responsibility where it belongs, with the Governor, who, in the exercise of a naked power, has seen proper to grant executive clemency.

You have now, as you state, concluded your labors, and before discharging you, I desire to tender to you the commendations of the court for your attention and diligence in the discharge of your duties.

Your labors have resulted in the presentation of a number of indictments for crime, some of the prisoners charged by you having been tried and convicted and others are awaiting their trial.

It is only by a grand jury discharging their duty faithfully and fearlessly that crime can be suppressed, and offenders punished, for all persons must pass the ordeal of your body before they can be introduced by the government into this court for trial and punishment.

It is possible, and highly probable, that this is the last court over which I shall have the honor to preside in your Territory. Such are the indications, I have been Chief Justice of the Supreme Court of Utah, and judge of this district most of the time since 1854, having come among you a stranger; but I was treated with kindness, and my authority with consideration and respect.

Appointed by Mr. Pierce in 1853, and re-appointed in 1860 by Mr. Buchanan; and continued in office by Mr. Lincoln, and having held many courts, tried many cases, both civil and criminal, of an important character, I am happy in being able to state that I have found no difficulty in Utah in administering the law, except where its administration has been thwarted by executive interference.

Let honesty, impartiality and ability be the characteristic qualifications of the judge, and a fearless discharge of duty, and he will be as much respected in this Territory, and his decisions as much honored, as in any state or Territory of the Union.

And to use an odious distinction, attempted to be made between "Mormon" and "Gentile," I am also happy in being able to state that while these parties, differing so widely as they do in their religious faith, have been suitors in my court, the so-called "Gentile," has obtained justice from the verdict of a so-called Mormon jury.

I repeat, gentlemen, that the law is and can be maintained in this Territory, and that there

is more vigilance here in arresting and in bringing criminals to trial and punishment than in any country where I have ever resided.

In the discharge of my judicial duties, I have endeavored to be actuated by a sense of the responsibility of my position; ever keeping constantly in mind that I was among a civilized and enlightened people who were entitled to the same consideration from the court, as the people of any other Territory; and that the court here, as well as elsewhere, should be free from bias and prejudice.

Gentlemen, accept my thanks for your cooperation, in support of my efforts to enforce and maintain the law.

To the petit jurors, I will say that I have been well sustained by them in the trial of both causes, and can only hope that when I retire from the bench my successor will be an able, honest judge and have no more difficulty in discharging his duties than I have had. With these remarks, gentlemen, I dismiss you from further attendance upon the court.

Immediately after their release some of the Morrisites left the Territory, others settled down among their Mormon neighbors, some of them reidentified themselves with the Mormon Church, while a large number sought temporary employment from the military at Fort Douglas, where a great deal of work, incident to the construction of a new post, was being prosecuted. A month later, the latter, to the number of two hundred and fifty, including women and children, accompanied a detachment of the California volunteers to Soda Springs, Idaho, where a new post was established. The Morrisites established a settlement near by, where a few of the original settlers and their descendants may still be found.

Executive clemency was without justification. A powerful body of men had deliberately refused to obey the mandate of the highest court of original jurisdiction in the Territory, had treated its process with contempt, and, finally, in open, armed rebellion against the authority of the court, had slain two inoffensive citizens, who, in obedience to the call of duty, were present at the scene of the difficulty as members of the marshal's *posse*. Under such circumstances conviction of the malefactors was inevitable. In obedience to suggestions of mercy and in recognition of, and with a view of dis-

arming prejudice, which, it was felt, would denounce the whole proceeding as one suggested by Mormon antipathy and fanaticism acquiesced in by a pliable judge, sentences of minimum severity were imposed. Notwithstanding these facts, the governor saw fit to pardon the offenders almost upon the day of their conviction, and thus stamped with the seal of executive sanction the unfounded calumnies against the dominant sect, and proclaimed his opinion to the world that murder of Mormons, done in armed resistance to judicial process in the Territory of Utah, where that process was served by Mormon officials, was no crime. It was because of the inconsiderate, narrow and bigoted action of the governor, that the Morrisite trouble has been classed among Mormon outrages. Had he possessed the courage, the honesty, to have done his duty under the circumstances, the voice of slander would have been closed.

The hasty and ill-judged action of the governor was followed not alone by aspersions upon the character of the Mormon people, but, in course of time, by persecution of General Burton. Inflamed by an anti-Mormon sentiment, of which the pardon of the Morrisites had been the chief cause, a grand jury was led in the fall of 1870, to bring in an indictment for murder against General Burton, and for a year and a half, the latter thought himself compelled by circumstances to evade arrest. The grand jury that found the indictment was a packed jury selected on open venire contrary to statutory provisions. The petit jury, before which the defendant would have been brought, would, in all likelihood, have been selected in the same manner, with a view to convict. The judge was the most relentless and unjust magistrate that had been upon the Territorial bench. Public sentiment was inflamed. Under such circumstances, General Burton wisely kept beyond the reach of the officers. In the spring of 1872, the Supreme Court of the United States, in the case of Clinton vs. Englebrecht, decided that the territorial law prescribing the mode of obtaining panels of

grand and petit juries, which, as related, the District Courts in Utah had endeavored to evade, on the plea that they were United States Courts, was obligatory, and that challenges, on the ground that the juries had not been so selected, should have been sustained by the court. This decision virtually annulled the work of the grand jury of 1870, which had been very active in finding indictments, and many persons, including General Burton, who had kept out of the way because of indictments, once more returned to their families and their duties.

Eight or nine years later, another indictment was found against Gen Burton, and while he knew of the investigation into his case, at the time it was progressing, he made no attempt to escape, believing that a fair trial was then possible.

On the 18th of February, 1879, he was brought up for trial before Chief Justice Michael Schaeffer, on the charge of having murdered Mrs. Bowman, one of the Morrisite women, who was slain at the time of the death of Morris. The theory upon which the prosecution proceeded, in urging the indictment and trial of the General, was the commonly accepted theory of the apostate class of non-Mormons, that the defendant had wantonly assassinated the Morrisite prophet and three of his followers, when they were helpless, in the hands of the posse, after the surrender of the fort. That theory, which District Attorney Van Zile and his assistant James H. Beatty relied upon in the trial, and of the truth of which they endeavored to persuade the jury, is set forth in an affidavit by Alexander Dow as follows:

UNITED STATES OF AMERICA, } ss.
TERRITORY OF UTAH, }

Alexander Dow, of said Territory being duly sworn, says:

In the spring of 1861, I joined the Morrisites, and was present when Joseph Morris was killed. The Morrisites had surrendered, a white flag was flying, and the arms were all grounded and guarded by a large number of the *posse*.

Robert T. Burton and Judson L. Stoddard rode in among the Morrisites. Burton was much excited. He said, "Where is the man? I don't know him." Stoddard replied, "That's

him, pointing to Morris." Burton rode his horse upon Morris, and commanded him to give himself up, in the name of the Lord." Morris replied, "No, never, never!" Morris said he wanted to speak to the people. Burton said, "Be d—d quick about it." Morris said, "Brethren, I've taught you true principles." He had scarcely got the words out of his mouth before Burton fired his revolver. The ball passed in his neck or shoulder. Burton exclaimed: "There's your prophet." He fired again, saying: "What do you think of your prophet now?"

Burton then turned suddenly and shot Banks, who was standing five or six paces distant. Banks fell. Mrs. Bowman, wife of James Bowman, came running up crying, "Oh! You blood-thirsty wretch." Burton said, "No one shall tell me that and live," and shot her dead. A Danish woman then came running up to Morris, crying, and Burton shot her dead also. Burton could easily have taken Morris and Banks prisoners, if he had tried. I was standing but a few feet from Burton all this time. And further deponent saith not.

Alexander Dow.

Subscribed and sworn to before me, this 18th day of April, A. D., 1863.

Charles B. Waite.
Associate Justice, U. T.

The prosecution labored long and energetically to prove that the death of Mrs. Bowman was caused in substantially the manner set forth in the foregoing affidavit. Clouds of witnesses were brought forth in the effort to establish it. The weight of their testimony, however, was very much impaired, and, in certain cases, entirely destroyed by contradictory statements, by manifest prejudice, by the obviously enfeebled intellects of some of the witnesses, by the fact that others among them had been children at the time of the occurrences, and by the improbability of their tales in view of all

the circumstances. Concerning the probability of the story told by Dow, Beadle, a notoriously unfriendly writer, has thrown doubt upon it; and he quotes, with apparent acquiescence, the statements of the posse, that Morris was killed, because after the surrender he ordered his followers to take up their arms and renew the fight.

The following named persons constituted the jury, one-half being non-Mormons; Ellsworth Daggett, Samuel H. Hill, James Crossly, Joseph Gorkinski, David Rees, Ed. Butterfield, J. R. Ben- nion, Henry Wagener, Ralph Jenkins, T. C. Cutler, Patrick Phelan, and John Cartwright. After an examination that consumed many days, and a defense ably conducted by Messrs. Tilford, Sutherland, Hagan, and Williams, the jury brought in a verdict of Not Guilty. The verdict was joyously received by the friends and acquaintances of the accused. By those who knew him to be a man of humane character, of otherwise unsullied reputation, of moderation, averse to bloodshed and extreme measures, who had seen him rise deservedly into high positions in the military and civil service, not only of the Territory, but of the United States, the result was hailed as a triumph of Justice. The patient and exhaustive inquiry of the court proved, beyond cavil or reasonable doubt, that the events of the "Morrisite War" were as recorded in the previous pages of this series of articles.

Richard W. Young.

The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.

Longfellow.

ASSOCIATION INTELLIGENCE.

CIRCULAR.

To the Officers of the Y. M. M. I. A.:

DEAR BRETHREN.—We desire to remind you that the time for resuming regular weekly meetings of the Association has about arrived, and to urge the

officers to call the members of their associations together early in October.

For the coming season we suggest and recommend that the following subjects constitute an important part of your regular work.

THE COURSE OF READING.—Two years ago we attempted to introduce a course of reading, designed for the entertainment and instruction of our members at their homes. The introduction of this system for the purpose of forming correct habits of reading we regarded as a very important part of the work of Mutual Improvement. While the success of the introduction has not been all that we hoped for it, we think it is because our plan and purpose have not been fully explained. We shall undertake by letter and missionary assistance to the several stakes to make the value of this Course of Reading known, and in the meantime invite all the associations, which have not done so, to make an effort to take it up with as many members as possible.

TESTIMONIES.—As one of the leading objects of the associations is to secure to their members testimonies of the Truth, we suggest that exercises designed to accomplish this be prescribed and insisted upon in every association.

MUSIC—As a feature of great interest, in all our meetings, vocal music claims our attention. By the election of Prof. Evan Stephens as Musical Director of the associations, and the enterprise of *THE CONTRIBUTOR* in publishing appropriate pieces and offering a number of premiums for the best musical exercises at our next annual conference, we trust that good results will be obtained, and hope that the associations will generally make a special effort to work up this feature of the exercises. We should like, if possible, to have a chorus from our membership of five hundred voices to take part in our conference next June.

BRIEF LECTURES.—The practice of speaking a few moments upon given subjects is one that involves previous research and reflection, and at the same time cultivates force and concentration in thought and speech that cannot fail to be of great benefit to all who expect to devote a part, at least, of their lives to public speaking. The scriptural, scientific, historical, and other subjects, which have been published for the associations in *THE CONTRIBUTOR* afford a wide range from which programmes may be made.

AMUSEMENTS.—We desire the Young Men's Associations to co-operate with the Associations of the Young Ladies in providing amusements for our young people. There should be an improvement made in the quality and social character of our concerts and dancing parties, which we believe these Associations are qualified with the aid and direction of the Ward officers to effect. We recommend that the Associations arrange to give two or three or more parties in their respective wards during the coming season, that shall be an improvement over any that have ever been given before. Proper attention to this subject will enable us to interest our young people and prevent them seeking amusements under auspices that are evil.

ORGANIZATION.—The officers acting last year are expected to continue in office until their successors are chosen. At an early meeting in October they should be sustained for the ensuing season. If for any cause changes are desirable, they should be made at this meeting.

Regular weekly meetings should be held, and we trust that nothing will be permitted to interfere with them. We certainly think that at least one evening in the week should be devoted exclusively to the work of mutual improvement of our young men.

RECORDS AND REPORTS.—Our partial failure in the past to obtain full and correct reports we believe is due to the failure of the secretaries to keep full and correct records. We would like to effect a reformation in this respect and take this occasion to request all our secretaries to provide themselves, at the commencement of the season, with suitable roll and record books in which the names of members may be enrolled and a faithful record kept of the exercises rendered during the season.

The stake and ward officers are urgently requested to give diligent attention to these subjects and to take up the season's labors for the welfare of our young men with prayerful earnestness and a determination to awaken and maintain interest in the associations which have been organized under the inspiration of

the Holy Spirit and are designed to accomplish great and permanent good in the community.

Praying that the blessings of the Lord may be richly enjoyed by you in all your undertakings, we remain your brethren,

Wilford Woodruff,

Joseph F. Smith,

Moses Thatcher,

General Superintendency Y. M. M. I. A.

BOOK OF MORMON SUBJECTS (CONCLUDED)—

BY M. H. HARDY AND G. H. BRIMHALL.

Lecture LVII. Subject: The last days of the Nephites. Subdivisions: 1. Universal peace; 2. United Order, in which the interest of the individual was the interest and welfare of the community; 3. Miraculous results of the exercise of the functions of the Priesthood; 4. Great material and social progress on the Gospel plan; 5. Fasting, praying and assembling together; 6. Filling vacancies in the quorum of the Twelve; 7. Unsurpassed national felicity; 8. The downward steps: *a* apostasy, *b* class-distinction, *c* persecution, *d* renewal of the Gadianton or secret oaths, *e* the universal financial speculation in which all strive for individual supremacy, *f* temporary concealment of the Church records, *g* grand division on party lines—Lamanites *vs.* Nephites, *h* withdrawal of the Priesthood, *i* blood-shed,—fifty-seven years internecine war, *j* Mormon, the boy-historian and prophet-general, *k* the vengeful, idolatrous Lamanites—the unrepentant Nephites, wishing for death but struggling for life—the years of battles—final rally at Cumorah—the battle of extermination in which two hundred and thirty thousand Nephites fell. Reference, IV Nephi. Mormon, 1 to 7.

Lecture LVIII. Subject: Mormon and Moroni. Subdivisions: 1. The lamentation of the aged, wounded prophet, commander over his slaughtered people; 2. Mormon's testimony, *a* the absolute necessity of a living faith in Jesus Christ and His Gospel—genuine repentance—baptism with water, as was the Savior—reception of the Holy Ghost—the resurrection of the dead—and the eternal judgments, *b* the gospel must be restored to the Lamanites by the Gentiles; 3. Moroni's testimony, *a* his Israelitic lineage, *b* his hiding of the records, *c* the plates worthless to man, but the record priceless, *d* the bringing forth of the plates, how come forth—condition of pseudo-religious society, denying miracles, offering forgiveness of sins and salvation for money, and transfiguring the scriptures; 4. Moroni's warning to the professed Christians, *a* the hiring priest and the haughty church member; 5. His cate-

chization of the infidel, *a* concerning belief in God, *b* concerning Jesus, the Redeemer, *c* concerning their guilt in the abuse of laws; 6. Description of their final condition; 7. His exhortation to repentance; 8. His declaration concerning the disbelief in revelation and the gifts of the spirit; 9. His argument in regard to the fallacy of believing in the discontinuance of communication between God and man; 10. His testimony of the resurrection of all, and the redemption of the righteous; 11. His argument in favor of the belief in a God of miracles; 12. His reiteration of the command and promise of Jesus concerning belief in and the spread of the Gospel; 13. His interrogations in regard to the futility of opposing God; 14. His exhortation to accept and work to the principles of the Gospel worthily and faithfully. 15. His declaration as to the language of the record—*i.e.*, the reformed Egyptian,—and to the greater purity of the Hebrew; 16. The object of the records.

Reference: Mormon, Chap. 7, 8 and 9 inclusive.

THE CRY OF THE DREAMER.

I am tired of planning and toiling
In the crowded hives of men;
Heart-weary of building and spoiling,
And spoiling and building again.
And I long for the dear old river,
Where I dreamed my youth away;
For a dreamer lives forever,
And a toiler dies in a day.

I am sick of the showy seeming
Of a life that is half a lie;
Of the faces lined with scheming
In the throng that hurries by,
From the sleepless thoughts' endeavor,
I would go where the children play;
For a dreamer lives forever,
And a thinker dies in a day.

I can feel no pride, but pity
For the burdens the rich endure;
There is nothing sweet in the city
But the patient lives of the poor.
Oh, the little hands too skilful,
And the child-mind choked with weeds!
The daughter's heart grown wilful,
And the father's heart that bleeds!

No, no! From the street's rude bustle,
From trophies of mart and stage,
I would fly to the wood's low rustle
And the meadows' kindly page.
Let me dream as of old by the river,
And be loved for the dream away;
For the dreamer lives forever,
And a toiler dies in a day.

John Boyle O'Reilly.

THE CONTRIBUTOR.

JUNIUS F. WELLS, EDITOR.

SALT LAKE CITY, OCTOBER, 1890.

THE Y. M. M. I. A.

UNDER our Association Intelligence appears a circular letter to the officers of the Young Men's Mutual Improvement Associations from the General Superintendency. There is one part of this to which we think especial attention should be given, viz: "Regular weekly meetings should be held, and we trust that nothing will be permitted to interfere with them."

The object of the Associations has been almost defeated and the societies almost killed in a number of wards by the postponement of meetings, on one pretext and another; sometimes for nothing more important than a concert or dancing party, or even to accommodate an itinerant panorama. In Salt Lake City, last winter, politics so occupied the time and attention of the officers and members that none, in many wards, was given to the work of the Associations. They were even adjourned, early in the season, until after the election, and in several instances never convened again.

It is against such interruptions as these that the General Superintendency protests. We might as well abandon the cause of mutual improvement, and with fife and drum corps to lead us, instead of the spirit of progress and cultivation, march gently down to our destruction as a society, if such a course shall be repeated. There is, however, no need that it ever should be, and the officers will do well to see that it is not.

So far as politics go, our membership can, as a general thing, be relied upon to be staunch and true to the party of the people in all local matters. Their influence and votes courted through the Associations will be found as readily responsive to the party's interest, as when marshaled by the beating of drums to political clubs; and the probabilities are that they will vote as intelligently, and be able to give to others as good reasons for vot-

ing with them, after the exercises of the Associations, as after listening to the spread-eagleism of stump-speakers. In saying this, we are not opposed to organization for political purposes, but the supplanting of a permanent society designed to educate its members and improve them in all the essentials of good citizenship, by temporary political clubs is not to be thought of. Under the auspices of our Associations, which includes politics in their subjective order of exercises, we can pledge a faithful following to our party, and an organized band of workers, whenever political duties are paramount. This should be sufficient, and we trust that neither politics nor amusement, nor anything else that is not of greater importance than the moral and intellectual cultivation of the young men of the community, will be permitted to interfere with the holding of their regular weekly meetings.

The Agricultural College of Utah, at Logan, was formally opened with very interesting dedicatory services on September 4th.

This institution, which has been called into being by act of the Territorial Legislature, which has appropriated over forty thousand dollars to it, is one of the beneficiaries of an act of Congress, providing for such colleges in every state and territory in the Union, and appropriating from fifteen to twenty-five thousand dollars per annum to each.

The buildings which have been erected are substantial, commodious, well arranged structures that are most creditable to the Board of Trustees and to the architect. They are situated in a commanding position on the bench, above the Logan Temple, and are in the midst of a farm of over one hundred acres, given to the institution by the city and county in which they are located.

A wide range of instruction is contemplated in the prospectus and a faculty has been engaged, under the direction of Professor J. W. Sanborn, its president, to impart a theoretical and practical knowledge of every branch of science that will educate the young men and

women who attend in all the essentials of intelligent industrial life.

The close connection of instruction and practical experiment, will give a zest to study that, it is claimed by promoters of industrial schools, can be obtained in no other way.

The training together of the head and hand has been regarded in our community as the ideal education. President Brigham Young always taught that it was the correct method, and made provision in the deeds of trust in which he endowed the institutions of learning bearing his name, that industrial departments should be maintained by them.

For the lack of means, but little progress has been made toward realizing this ideal. It will be of exceeding interest to the people of Utah to observe the progress of this institution, which is so generously equipped and supported by the national and territorial governments.

To the farmers, who, in their poverty and ignorance of the character of soil and conditions to insure success, have spent many years and much labor and means in costly experiments, that they could ill afford, the creation of this institution, as an experimental station, will be of great value. From its experiments, made at government expense, information of a

practical kind is to be disseminated, and the whole farming community made to share the benefits of their results. Success to the Agricultural College.

The beautiful steel engraving in this number was executed by Messrs. Hall's Sons, from a portrait of President Cannon taken several years ago. At the time, it was regarded as an excellent likeness, and the engraving when it was new was superb. For our use, the Messrs. Hall have thoroughly retouched the steel plate, and we are therefore able to present impressions that are equal to the first that were printed from it.

President Cannon's contribution to the magazine, for reasons fully explained, came so late that we were unable to assign it the place of honor, at the beginning of the number. Its great interest to our readers is not, however, diminished thereby. It will be perused with absorbing interest and profit, and is a paper with which we are delighted to close the Eleventh Volume of THE CONTRIBUTOR.

Let us do the work before us,
Cheerily, bravely, while we may,
Ere the long night-silence cometh,
And with us is not the day.

J. G. Whittier.

OUR PRE-EXISTENCE AND PRESENT PROBATION.

My Dear Mr. Editor:

I feel ashamed at not having been able to fulfill my promise to you before this in preparing an article for your valuable magazine. My only excuse is, want of time. Public duties have pressed upon me to such an extent that I have found it difficult to keep my promise. In the absence of something better, there are some remarks that I made recently at a meeting at Smithfield, at which there were quite a number of young men and young women, which I have thought might not be unprofitable for your readers. I place them at your service. If you think them worthy of publication, you are welcome to them. Understanding my position as

you do, I know you will forgive me for not doing better.

I am, your Brother,

Geo. Q. Cannon.

BRETHREN AND SISTERS: I hope that you are united, and that you are dwelling together in love, and that there is no backbiting, nor any jealousies, nor envyings, nor strife in your midst. The principles that our Father in Heaven has revealed to us, if practised by us, will make us a model people. We shall have a foretaste on the earth of that heaven which is promised to us. It is for this purpose that the Gospel has been revealed. It is to prepare men and women for the life to come, by teaching them

those principles of godliness and purity which will result, through their obedience, in their being admitted into the society and presence of God and the Lamb. Our Savior has taught this principle with great plainness to us. He has revealed unto us the object for which we came here. I often think of the great advantage we have in this respect over every other people. You young men and young women, if you were to start out from Smithfield and go east or west, and inquire of all the people you met, of whom you could inquire conveniently, as to their ideas concerning the object of existence here on earth, you would be surprised at the amount of ignorance that you would find, even among people otherwise intelligent. You may converse with the most learned men—men who profess to know everything that theology teaches—and ask them the object of man's existence on the earth, and why he is placed here, and I doubt if you could get a satisfactory answer from any of them. The reason is that they do not know themselves. Life is a mystery to them. They know they are here. They know that they will live here for awhile. But the object of their being placed here, and what their future will be, is very vague to them. Many people who believe in religion will tell you that there are two places after this life—one is heaven and the other is hell; and that the good go to heaven, and the wicked go to hell. But how long they will remain in hell, or what they will do in heaven, they can tell you very little about. Some think that the time of beings who reach heaven is spent chiefly in singing and in playing harps, and in exercises of this character. But if you ask them, how shall we live when we get there?—shall the relationship that exists now between husbands and wives, between parents and children, be continued? in the most of instances the reply would be, No; all shall love all, and every woman will be as dear to every man as his wife, and every child as dear to every parent as their own children.

How different is the position that we occupy, brethren and sisters. God, in

His infinite mercy, has revealed to us a great truth. It is a truth that, when understood by us, gives a new light to our existence, and inspires us with the most exalted hopes. That truth is that God is our Father, and we are His children. What a tender relationship! What a feeling of nearness it creates within us! What? God my Father? Am I indeed His son? Am I indeed His daughter? Do I belong to the family of God? Is this literally true? The answer is, Yes. God has revealed it, that we are literally His children, His offspring; that we are just as much His children as our offspring are our children; that He begot us; and that we existed with Him in the family relationship as His children. What an immensity of vision is given to us in this truth! What a field for reflection! And how our hearts should be inspired with great hopes and anticipations, to think that the Being under whose direction this earth was organized, who governs the planets and controls the universe, who causes the rotation of the seasons and makes this earth so beautiful and such a delightful place of habitation, is our Father, and that we are His children, descended from Him! What illimitable hopes the knowledge of this inspires us with!

Now, this is the truth. We humble people; we who feel ourselves sometimes so worthless, so good-for-nothing; we are not so worthless as we think. There is not one of us but what God's love has been expended upon. There is not one of us that He has not cared for and caressed. There is not one of us that He has not desired to save, and that He has not devised means to save. There is not one of us that He has not given His angels charge concerning. We may be insignificant and contemptible in our own eyes, and in the eyes of others, but the truth remains that we are the children of God, and that He has actually given His angels—invisible beings of power and might—charge concerning us, and they watch over us and have us in their keeping. Jesus has said, referring to His disciples:

"Take heed that ye despise not one of these little ones; for I say unto you, That

in heaven their angels do always behold the face of my Father which is in heaven."

Those who otherwise might be thought to be contemptible and unworthy of notice, Jesus says, be careful about offending them, for "their angels do always behold the face of my Father." We are in their charge. They watch over us, and are, to a certain extent, doubtless, responsible for the watchcare that they exercise over us, just as we are responsible for any duty that is assigned us.

This is one great truth that has been revealed to us. And with this truth is this kindred truth: that we dwell in the presence of our Father; that we are the brothers and sisters of that great and exalted Being who helped create the heavens and the earth, namely, Jesus Christ, our Savior and our Redeemer; and that as He dwelt in the presence of the Father, and afterwards descended and took upon Himself the form of man, being born as a babe, so we have done. It is no more wonderful for us to be born in this manner—as babes—than it was for Him to be born a babe—the babe of Bethlehem. It is just as reasonable to suppose that the whole family of man had a pre-existence as it is to suppose that Jesus, and He alone, had a pre-existence.

Having obtained this knowledge, the next question is, Why are we here? Why did God send us here? And what was His object in concealing the knowledge of our former state from us? Why is it, if we were in this glorious relationship to our Eternal Father, and we dwelt with Him, that the knowledge of it has faded from our memories? Well, there are reasons for this, and they are plain and simple and easily understood when they are explained to us. It is necessary for exaltation that human beings should gain experience. We are the children of God, and as His children He desires to make us like Himself, to attain to the same glory and enter upon the same career of progress and exaltation that He has entered upon. Therefore, it is necessary, in His wisdom and according to the laws of exaltation, that we should descend from our heavenly abode and come here and take

upon us mortal tabernacles, and forget all that we knew. The reason of this is that we should be tempted, that we should be tried, that we should be purified, that the dross of our nature should be cleansed by obedience to the laws of God, and that by obedience to His laws these tabernacles which we have received, and which belong to this fallen world, may be redeemed, and be fitted and prepared to dwell in a higher and purer abode—in an element that is far beyond anything that we know anything of at the present time. These tabernacles of ours, which are so full of humanity and its weaknesses, God has given unto us, and He has told us how we can redeem them—by obeying the laws He has taught.

But some will say: "Why, if God is all-powerful, does He not restrain the devil, and why does He allow him to afflict the children of men?" The reason is found in the fact that these things are necessary. It is necessary that we should be tempted, that we should be tried, that we should be purified, by going through these trials and passing through this furnace of affliction which this life furnishes. Now, there are some of you, probably, that have had disagreeable missions to perform in your life. Some of you perhaps have had afflictions. I think there are some here who have been in the penitentiary for carrying out a principle of our religion. You have passed through many severe ordeals. Let me ask you—you men of experience, and you women of experience—is it not a fact that those scenes which were the most trying to you and the hardest to bear at the time have been the most profitable to you? Do you not look back to them and feel that they have been the most fruitful in experience to you, and the most beneficial also in the lessons that they have taught you? I know this is my experience. I look back to the disagreeable parts of my life, that is, the parts that were thought to be disagreeable at the time, and I say to myself, I thank God that I had these things to contend with. I thank God for the difficult missions that I have taken. I thank God for the poverty that we had to con-

tend with in our journeyings, and in our persecutions, and in our coming to Salt Lake Valley and making our settlements. I thank God that I was among those who came at that time and passed through those scenes. Why? Because, in looking back at those scenes, I am convinced that they have been most profitable to me. The experience was unpleasant at the time. I would have shunned it if I could have had my own way, because human nature shrinks from trials and afflictions. Human nature desires an easy path to tread. It wants to go with the stream, to float with the current. We therefore avoid the hardships of life if we can. But after we have passed through these trying scenes and endured these afflictions, we look back at them and are thankful, and say they have been more fruitful in profitable experience to us than any other scenes that we have passed through. This is not only the case in relation to parts of our lives; it is the case in relation to the whole of our lives. When we have passed through this probation, if we have been faithful, we shall look back at all that we have experienced and thank God, with all our hearts, that He permitted us to come on the earth and have the opportunities that we had of showing our fidelity to God, our willingness to keep His commandments, and our determination that we would not be seduced from the path of obedience and rectitude by the blandishments and the temptations of Satan.

It is necessary, I say, to exaltation that we should pass through these scenes. Some there are who will fail; but the failure will not produce everlasting damnation. There will be, as the Lord says, few who will walk in the straight and narrow path that leadeth unto lives eternal. But there will be many that will get glory—all that they live for. There will be different degrees of glory, and men will receive that degree which they live for. But there are some, of whom Abraham has written, who are noble ones. The Lord showed unto Abraham "the intelligences that were organized before the world was; and among all these there were many of the noble and

great ones; * * * and he said, These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born." And I am happy to say that of that number the Latter-day Saints are counted, speaking generally, because they show their valor, they show their integrity and their love, and are willing to obey God whatever the consequences may be; and they are determined to be true and faithful though death should stare them in the face. These are the ones whom God will choose to be His rulers. And there is this promise given unto us, that after we have finished this probation and are faithful to God, then—lay it as a comfort to your hearts, and let it fill you with joy—Satan will have no more power over us. If you are faithful to the truth, if you keep the commandments of God all your days, when the time comes for you to pass away from this state of existence, Satan's power will have ended. After that he can exercise no dominion over you. You are emancipated from his thralldom. You will then be ushered into the presence of the holy and the just. You will dwell in the paradise of God, waiting with delightful anticipations the time when your spirits and your bodies will be re-united, and when you shall dwell together with the holy, the just and exalted ones in the presence of God and the Lamb, nevermore, as the prophets have said, to depart or to go out thence.

But those who are unfaithful, those who will listen to Satan, who will lend a willing ear to his blandishments and to his allurements, when they go from this state of existence, they go into a condition where they are subject to his power. They will dwell in darkness; and according to their sins their punishment will be. Some will be consigned to "outer darkness," where there is weeping and wailing and gnashing of teeth; and they will remain in that condition until they will be visited by some servant of God to unlock the prison doors to them, and to preach to them again the Gospel of salvation, through repentance and faith in the Lord

Jesus Christ. The condition of these spirits will be similar to that described by Alma. You remember when he was stricken down to the earth, in company with the sons of Mosiah. He was visited by an angel of God. His astonishment was so great that he became dumb, and they carried him home. His father and his brethren prayed over him and for him. After they had fasted and prayed two days and two nights, Alma was restored. He then described the agony of mind and the torment that he had endured. He was in hell during that period. His "soul was racked with eternal torment." While he was in this condition he remembered that his father had taught about one Jesus, who should come as a Savior; and when that thought came across his mind he clung to it, and he besought Jesus to come to his deliverance, and deliverance came. So it will be with those who are damned in the way that I have described, and who are consigned to torment. They will remain in that condition, according to the enormity of their offenses, until punishment will be meted out to them sufficiently to bring them to a condition that they will receive the Gospel of salvation. That Gospel which is taught to us will be taught to them, and they will have an opportunity of obeying it in their damned condition, and through repentance they will receive salvation.

Now, how much better it is for us, while this day of probation lasts, and while God gives us life, and power, and opportunities, to live according to the laws of God, so that every day our sins will be remitted. Let us confess our sins to our Father every day, and if we have sinned against our brethren and sisters, obtain forgiveness of them. Then when the hour of death approaches, no matter where it may find us, we shall be found prepared to enter into the presence of our God. How much better, I say, it is to be in this condition than to lead a life of sin, and then go into torment and remain there till we embrace the opportunities that we now reject.

My young friends, God has give unto us opportunities of happiness—happiness that is as exquisite as anything can be.

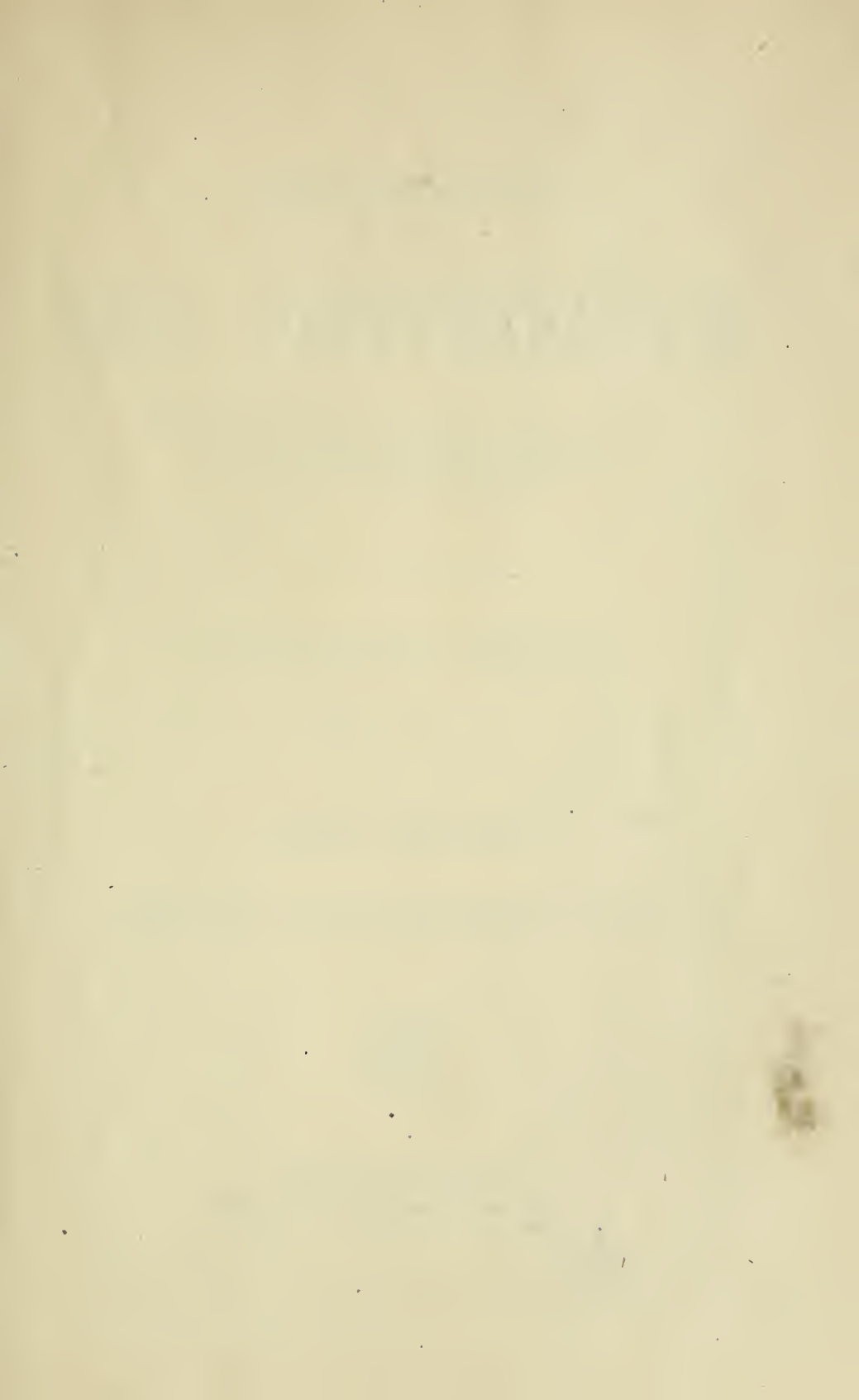
Who can describe the happiness that attends the presence of the Spirit of God when it descends upon us? This happiness is placed within the reach of young and old, and God has given us opportunities of obtaining it, until our souls are filled to overflowing with the love of God and with a peace that passeth understanding, excepting on the part of those who enjoy it. How much better, I repeat again, is it for us to seize these opportunities, and live this life of purity, and show unto our Father that though we have been shut out from His presence, and a veil of darkness drawn between us and Him, so that we cannot recall the scenes of the past, we know by His Holy Spirit that the things which He has taught us concerning the past are true, and that notwithstanding we are placed in this condition of darkness we will be true to Him, we will maintain our integrity, we will be faithful under all circumstances, and will not listen to the persuasions of that arch enemy of His, even Satan, who seeks our destruction and the destruction of everything that is good and virtuous, pure and holy. If we thus live, when we pass away and go into the paradise of God, we shall wait there, as I have said, with delightful anticipation the time when the resurrection shall come, when our bodies and our spirits shall be reunited. Then we shall receive a fulness of glory. Then we shall be crowned. Then, if we have been promised thrones, and have lived so as to be worthy of them, we shall have kingdoms assigned us; we shall have dominion assigned us; we shall have glory, immortality and eternal lives, which have been sealed upon us by the servants of God, verified unto us, and we shall enjoy these great glories that He has said we shall receive.

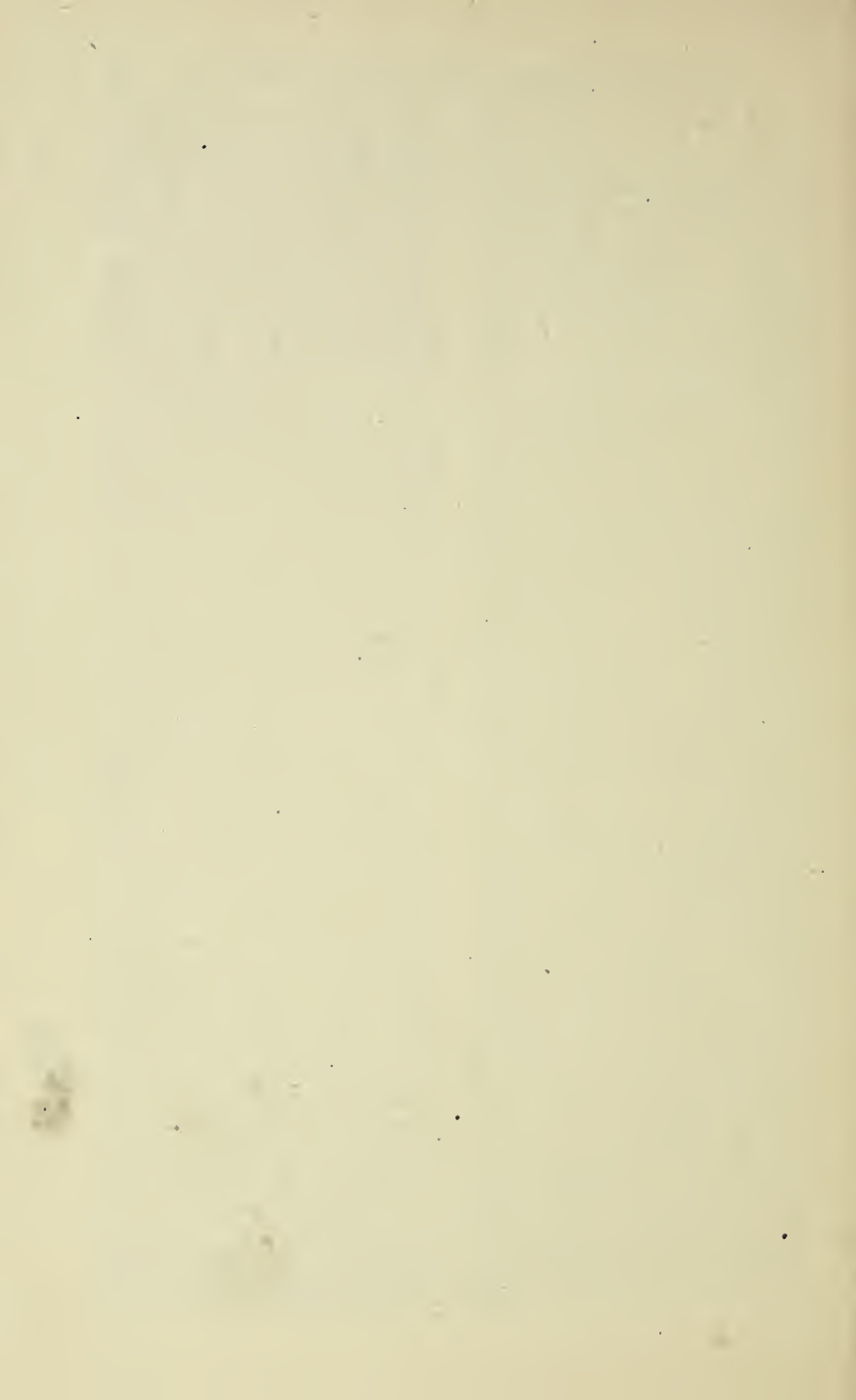
Do any of you doubt the truth of these things? Let me ask you: Did you receive the remission of your sins when you were baptized by the servant of God? I suppose every man and woman in this congregation will say, "Yes; when I was baptized for the remission of my sins, I received the remission of my sins; when I had hands laid upon me by the servant of God for the gift of the Holy Ghost, I

received the gift of the Holy Ghost; I know that God confirmed the words of His servant when he administered this ordinance unto me." Yes, I know it. And that same Priesthood that said unto you that you should receive the remission of your sins, and that said unto you that you should receive the gift of the Holy Ghost, has sealed upon your heads—many of you, at least—the promise that you shall come forth in the morning of the first resurrection, clothed with glory, immortality and eternal lives, and that you shall have kingdoms, and thrones, and principalities, and powers, and dominion, with the blessings of Abraham, Isaac and Jacob, on condition of your faithfulness; and just as true as that you have received the remission of your sins, and that you have received the gift of the Holy Ghost, through the administration and words of the servants of God, so true will it be that you will receive the fulfillment of these other promises. You will come forth in the morning of the first resurrection, if you will comply with the conditions, clothed with glory, immortality and eternal lives. You will receive thrones, and principalities, and powers, and dominions, and exaltations. You will receive the blessings of Abraham, of Isaac and of Jacob. Not one word that the Lord has spoken through His servants will fail, unless you yourselves take a course to cause a failure. And then what? Why, human imagination fails. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." In our present condition we cannot conceive of these things, because they are beyond our comprehension. But we have a foretaste of that glory given unto us in the outpouring of the Holy Spirit when it rests upon us. You have felt, no doubt, many times in your lives as though you were filled to overflowing and had no room for another drop of happiness. The peace and love of God have filled your hearts. Of course, we are but mortal beings at the present time, and we are not prepared for that glory and immortality that God has in store for us. But we will grow up to it,

and we will be prepared for it when it comes.

My brethren and sisters, this is the knowledge that has been revealed to us, and we are peculiarly blessed in having this knowledge. We are not left to uncertainty and to imagination; or to say, "Well, perhaps this is so," or "this is a very nice theory that this man advances about our pre-existence and our present probation." We are not in that condition. God has removed doubt from our hearts and our minds concerning these things. We know them. The testimony of God is with us. He bears testimony to us that we are His children. And he wants to draw us to Him, in His arms of love. He wants to save us and exalt us, and make us like Himself; clothe us with glory, and make us indeed gods in the eternal world, wielding dominion and power. For this purpose He has sent us here. For this purpose He has given us His laws, which we understand to some extent. Let us practice them, my young friends. I see a great many boys and girls here to-night. Let me say to you, before I close: If you doubt these things, seek unto God yourselves in secret prayer; and I promise you, if you will do this, that God will reveal these things to you. He will fill your heart with the testimony of His Spirit concerning the divinity of this work; and He will make you mighty instruments in your day and generation in helping build it up. This is the path of peace, the path of joy, the path of exaltation, for every human being to tread. Therefore, be advised in the days of your youth, while you are full of life and activity. Make God your friend; then He will be your friend throughout the remainder of your life; and when you grow old, and the meridian of life is past, and the sunset is drawing near, you will look back with pleasure and delight upon your lives; you will feel that you have chosen the right path, and you will thank God for having given you strength and grace to do so. This is the course for all of us, young and old, to take. That God may bless us, and save us, and exalt us, is my prayer in the name of Jesus. Amen.





"The Glory of God is Intelligence."

THE CONTRIBUTOR,

Representing the Young Men's Mutual
Improvement Associations of
the Latter-day Saints.

VOLUME ELEVEN.

JUNIUS F. WELLS, EDITOR.

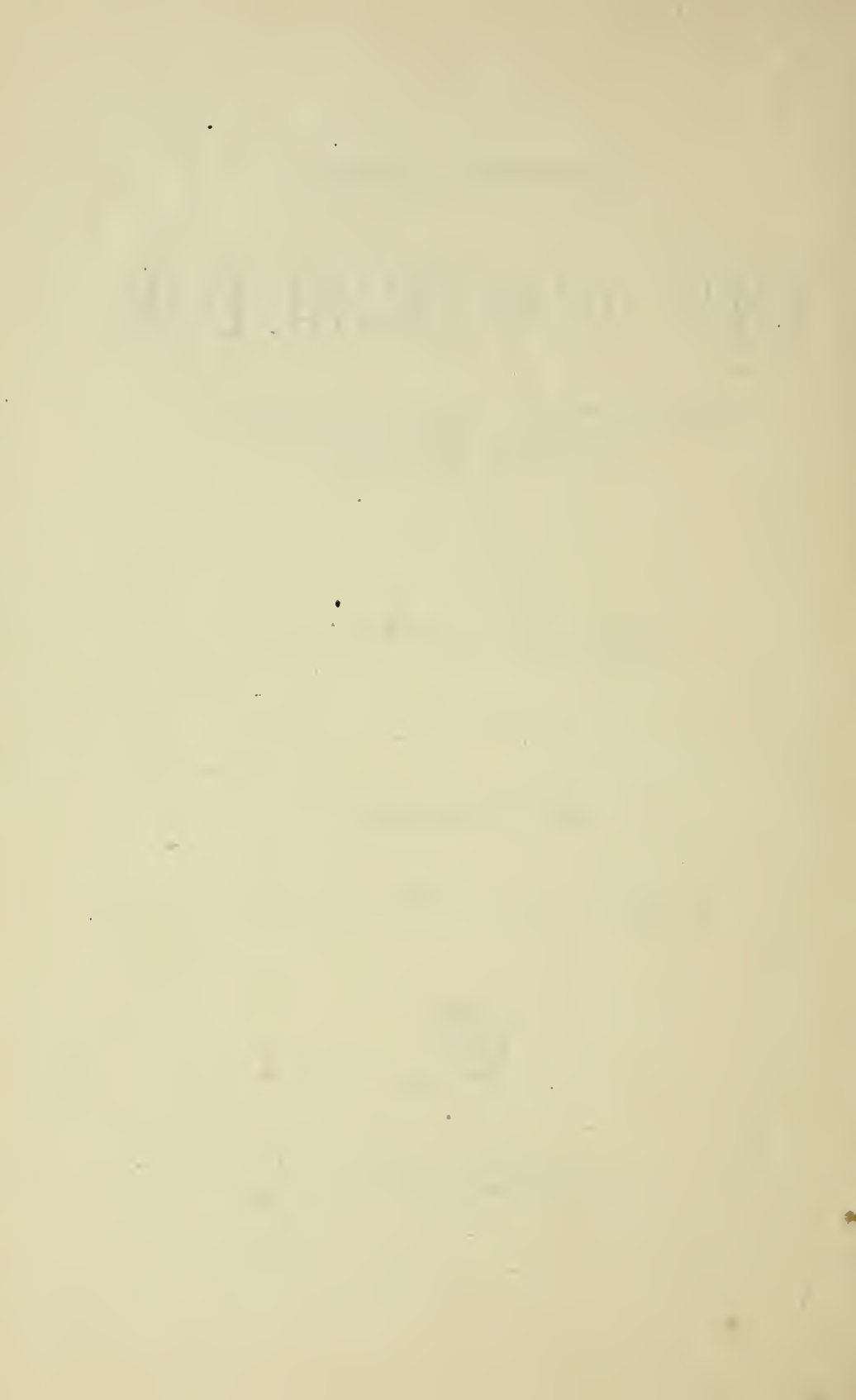
PUBLISHED BY THE CONTRIBUTOR COMPANY,



SALT LAKE CITY, UTAH.

PRINTED BY THE DESERET NEWS COMPANY.

1890.



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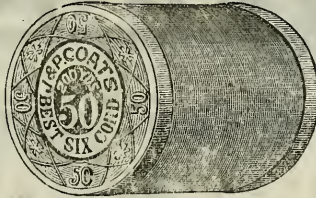
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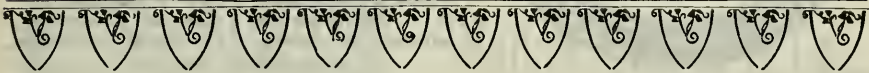
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